

Passover Greetings To The Community

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SHALOM . . . TODAY IS FRIDAY, APRIL 2, 1971

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VOLUME XXXVIII NO. 28

Fire Routs 50 At Hooverwood

By LILA ZALKIN

More than 50 elderly patients were routed from their rooms on the main floor of the South wing of Hooverwood — Home for the Aged — when fire, attributed to a faulty television set, broke out.

No one was injured and the fire was confined to one room of the year-old home.

Within minutes after the fire broke out about 10 p.m. Saturday night, fire apparatus from Washington Township and city police and sheriff's deputies were on the scene.

Damage other than to the one room was confined to smoke and water damage in a hallway outside the room where the fire occurred.

The swift evacuation of residents from the South wing was credited to the capable supervision of Lazur Brenner and his staff.

Volunteers living near the Home rushed over to assist with the excited elders. Refreshments were served to them by Mrs. Emanuel Izack, Mrs. Irving Becker, Mrs. Manuel Diamond, Mrs. Murray Saltzman, Mrs. Harold Aron, and others, all of whom worked late into the night to calm the people who were forced from their rooms.

Even entertainment was provided. Rabbi Murray Saltzman and Cantor Robert Zalkin sang a lusty duet, with a touch of irony, "There's No Place Like Home," among other melodies. Mrs. Herbert Backer played the accompaniment.

Beds were moved into each of the main lounges by the local residents, who aided the nurses and staff in providing temporary dormitories for the residents.

Beth-El Plans Annual Seder

The annual congregational seder will be held at Congregation Beth-El Zedeck on the second evening of the Passover holiday, at 7 p.m. Saturday, April 10.

Designed for adults and children alike, the congregational seder affords an opportunity for the entire family to celebrate

one of the most beautiful festivals in our tradition.

Reservations are now being accepted, and must be accompanied by a check. No reservations can be accepted by phone. Families may reserve tables of any size. Assignment is made on a "first-come" basis. Closing date for reservations is April 1.

Independence Day Program Set At B'nai Torah April 28

Music of contemporary Israeli composers as well as works by Beethoven, Mozart and others will be performed by Yoav Talmi, pianist and Er'ella Talmi, flutist, the guest artists at the community's joyful Israel Independence Day program set for April 28, 8 p.m. at B'nai Torah Congregation.

The Talmis, both native Israelis, have been praised highly by critics following many concerts in the United States, South America and Israel.

Yoav Talmi, winner of the famous Koussevitzky Memorial Conducting Prize in 1969, is the Music Director of the Kentucky Chamber Orchestra. He was appointed recently Conductor of the Israel Chamber Ensemble in Tel Aviv. A graduate of the Juilliard School of Music in New

York, Mr. Talmi made his New York debut in March, 1969, as guest conductor with the Cosmopolitan Orchestra in Philharmonic Hall at Lincoln Center. His debut with the Louisville Orchestra was in December, 1968, in the subscription concert series and was received with enthusiastic acclaim by audience and critics alike.

For the 1969 Latin-American Festival, Talmi was commissioned by the Louisville Orchestra to write a special composition for the occasion. It was premiered and recorded by the Orchestra under his direction.

A native of Israel, Talmi was brought to the United States under a full scholarship from the American-Israel Cultural

Indianapolis To Be Host To Hadassah Conference

Zvi Kolitz, world famous author, journalist, motion picture and theatrical producer, and a great favorite of Midwestern Jewish audiences, will be guest speaker Sunday, April 25, at the opening banquet of the 22nd annual Illinois-Indiana Regional Conference of Hadassah. The conference, which will be held April 25 through 27 at Stouffer's Inn, Indianapolis, has as its theme "The Future Is Now."

About 100 Hadassah women from three states — Illinois, Indiana, and Iowa — are expected to attend, along with many of the 1,200 women members of the Indianapolis host chapter.

Titling his speech, "The Past Is Now," Kolitz will bring the conference's delegates along with any members of the public who care to attend up to date on the current Jewish world situation, with special emphasis

on how past events have affected the present.

KOLITZ, whose books include "The Tiger Beneath the Skin" and "Survival for What?", was author and executive producer of Israel's first major motion picture, "Hill 24 Doesn't Answer." On Broadway, he has co-produced "The Deputy," "Tango," and "The Megillah of Itzik Manger."

Son of a famous rabbinical family in Lithuania, Mr. Kolitz went to Palestine before World War II and became active in the country's political and literary life. In 1946, he was elected a delegate of the World Zionist Congress in Basel, Switzerland.

Kolitz has won world acclaim for his articles, plays, stories, essays, and historical studies, written both in Hebrew and English. His short story, "Yosel Rakover Speaks to God," has been translated into 14 languages. It was described by the late Nobel Prize winner, Thomas Mann, as "one of the most shattering human and religious documents I have ever come across."

ALSO SPEAKING at the banquet will be Mrs. Oscar Lozabnick of California, a member of the National Board of Hadassah and a former National vice-president. She has just returned from a Mid-Winter Leadership Conference in Israel.

Working with Mrs. Melvin H. Goldman of Chicago, regional president, in planning the conference is Mrs. Alexander J. Kahn of Indianapolis, regional conference chairman. Assisting Mrs. Kahn are: Mrs. Julius Maurer and Mrs. Jerome Tandler, Indianapolis chairmen; Mrs. Marvin Herman, treasurer; Mrs. Peter Cahn, program; Mrs. Elliot Hirsh, arrangements; Mrs. Phillip Bercovitz, hospitality kits; Mrs. Albert Reuben, registration; Mrs. Henry Marks, education kits; Mrs. Zoltan Weisz, hospitality; Miss Martha Heyman, decorations; Mrs. Norman Liebschutz and Mrs. Mervyn Posner, flyers and programs; Mrs. Abe Kulwin, visual aids; Mrs. Robert Goldstein, transportation; Mrs. Herbert Melrose, boutique; Mrs. David Tavel, art museum tour; Mrs. Walter Lichtenstein, special invitations; Mrs. Ernest Hirst, recorders; and Mrs. Raymond Garmel, publicity.

Full registration for the three-day conference for Hadassah delegates, including all meals, is \$19. Non-delegates may attend the Sunday banquet for \$6.50.

Passover Program To Be Broadcast

In special recognition of the Festival of Passover, which begins on April 9, and lasts for eight days, and which commemorates Israel's victory over Egyptian tyranny, "Adventures in Judaism" will present a special program entitled "Israel in Egypt," featuring excerpts from Handel's Oratorio with music by the Desoff Choirs and the Symphony of the Air, conducted by Paul Boepple. The program will be heard over (WIFE) at 9 a.m. Sunday, April 4.

Four-time winner of the prestigious Ohio State Award for the best religious show on the air, "Adventures in Judaism" relates the classic tradition of the Jew-

ish religion to the problems and experiences of our day — using all the techniques of modern showmanship, including dramatic programs, music, folklore, readings from literature and discussions of vital issues with outstanding personalities in the field.

Rabbi Balfour Brickner, director of Interfaith Activities for the Union of American Hebrew Congregations, central congregational body of Reform Judaism, is host of the "Adventures in Judaism" series, which is produced, written and directed for the UAHC by Paul Kresh.

TV Documentary On Mideast Set

Arabs and Jews "telling it like it is" star in the documentary film "Beyond the Mirage" to be televised this Sunday at 2:30 p.m. by Channel 6 (WFBM).

Narrated by Lorne Greene, the film depicts Israel's struggle for peace and vividly portrays the feelings of Arab and Jewish leaders, including an Arab member of the Knesset and Teddy Kollek, Mayor of Jerusalem.

Produced by the Jewish Chautauqua Society, the film is being circulated to television stations in the state by the Indiana Jewish Community Relations Council.

Foundation. Since then he has conducted at the Tanglewood Music Festival, Aspen Music Festival, the Radio Orchestra of the Netherlands, at the Mozarteum in Salzburg, the American Ballet Theatre and the Los Angeles Philharmonic.

Talmi has also conducted concerts in Israel with the "Kol Yisrael" Radio Orchestra, the Israel Chamber Ensemble and the Israeli Philharmonic Orchestra in its festive Independence Day concert.

Er'ella Talmi, a graduate of the Juilliard School of Music in New York, was born in Kibbutz Afikim, Israel. After serving as Principal Flutist of the Israel National Youth Symphony in its 1964 U.S. tour, Mrs. Talmi won first prize in honor of the

(Continued on Page 40)

NCJW To Honor Mrs. Goodman, Service Volunteers At Tea

Mrs. Jack A. (Sarah) of the NCJW's first life member will be honored by the National Council of Jewish Women at a tea for service volunteers at 12:30 p.m. April 5 at Holcomb Gardens House at Butler University.

Mrs. Goodman, who recently marked her 85th birthday, is one of the Indianapolis Section

members and is devoted to Jewish services.

She is the only woman to have been elected president of the Jewish Welfare Federation (1953). Mrs. Goodman is a founder of the Indianapolis Symphony Orchestra. She was "Woman of the Year" of the

Community Chest, the fore-runner of the United Fund, and served 18 years on the National Hadassah board. The JWF dedicated its 1966 Campaign in her honor.

Mrs. Goodman's life has been based on a simple philosophy, "I never made a commitment unless I could do the job. Anything one does that helps in any way to make the life of another more livable is the greatest reward one can reap. My interest is in the dignity of man — regardless of his denomination." The development of Israel is probably closest to her heart.

Volunteer service awards will be presented to those who have served 10 hours or more during the 1970-71 year. Recipients are:

One hundred hours and over, Mrs. G.M. Oakley.

Fifty hours and over, Mesdames Heinz Hammerschmidt, Lottie Lewin, Max Paul, Kurt Redlich, Max Schreier, Morris Seidel, Leo Silvers, Armin Skadron, Emma Talheimer and Myron Wolf.

Twenty-five hours and over, Mesdames William Borman, Alan Cohn, Louis Fink, Melvin First, Jack A. Goodman, Theodore Kline, Marks Levy, Walter Lichtenstein, James Mossler, Leo Paul, Albert Reuben and Kenneth Silk.

Ten hours and over, Mesdames Steven Ancel, Jay Doner, Jack Jaffee, Herman Jacks, Albert Jacobs, David Fleiman, Lena Levine, Samuel Morchan and Zoltan Weisz.

Births Reported

Mr. and Mrs. Douglas Popp, 9048 Buckeye Court, announce the birth of a son, William Jeremy, born March 20.

Dr. and Mrs. Melvin Lichtenberg are the maternal grandparents and Mrs. Maryjane Popp and Mr. Roger Popp are the paternal grandparents.

William is the Popp's second child.

Mr. and Mrs. Howard Goldt, 8316 Strafford Lane, announce the birth of a son, Jeffrey, born March 25.

The maternal grandparents are Mr. and Mrs. Benjamin Ludwig of Chicago, Illinois.

The paternal grandmother is Mrs. Claire Goldt and the paternal grandfather is Dr. Herbert Goldt. Mr. and Mrs. Max Klotz are the paternal great-grandparents.

Mr. and Mrs. Edwin Wisnick, 6328 Hollister Drive, announce the birth of a son, Bradley Steven, born March 24.

Mr. and Mrs. Jack Kaseff of Indianapolis are the maternal grandparents; the paternal

Jewish Post Opinion

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Changes of address and other circulation problems are handled by mail, not phone. Please enclose a recent yellow label from your copy of the paper showing your name and address.

WOMEN'S FOOTBALL STARTS

TEL AVIV — Women's Lib hasn't made too much headway in Israel as a rallying cry, so it cannot be credited with bringing about the first Israel Female Football Club contest. Football in Israel means soccer, but it can be a rough game, as any participant will acknowledge. Twenty-two shapely lady footballers, composed of mothers, wives and girl soldiers, took to the Ness Ziona field for the inaugural contest.

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Around And About With Sarann

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Mrs. Ernest Herman was named Woman of the Year by our local B'nai B'rith Chapter 324 at a luncheon on Tuesday, March 23 at the Holiday Park Community Building. Mrs. Herman was honored because of her outstanding devotion to all of the causes that B'nai B'rith supports on the local, national, and international levels. To insure her attendance at the meeting she was asked by Sheila Greenwald, Chapter President to give the opening prayer for the luncheon which was prepared by Esther Davis,

Rose Sheffler, Barbara Seidman, Inez Greenberg and Sheila Greenwald. Mrs. Herman was presented with a bouquet of roses and a trophy. The ladies of the chapter put on a "This is Your Life" skit. Participating in the skit were her husband Ernie and their son Steve, Molly Reiter (Mrs. Herman's sister) and Mimi Werner (Mrs. Herman's sister-in-law). Previous women honored by B'nai B'rith have been Esther (Mrs. Jack) Fogle and Rose (Mrs. Charles) Scheffler.

Any mother, grandmother, or aunt brought by a member received a flower as an honored guest. Also, honored at the same luncheon were 25-year members. They included Mrs. David Bluestein, Mrs. Joe Takak, Mrs. Joe Bassler, Mrs. Arthur Sacks, Mrs. Sam Hochman, Mrs. Donald Richards, Mrs. Robert Finn, Mrs. George Weiss. Other 25-year members are Mrs. Monroe Bing, Mrs. Albert Calderon, Mrs. Irvin Berkowitz, Mrs. B.V. Klain, and Mrs. Leonard Koplow.

Phillipe and Linda Sachs have moved to a new apartment and Maxine and Phil Farber who are expecting their third child in June have moved to a new apartment to make room for the addition.

Miss Irene Stillerman was

honored at a luncheon and shower at the Broadmoor Country Club on March 27. Hostesses for the afternoon were Mrs. Gerald Kraft, Mrs. Phillip Rapaport, Mrs. Richard Falender, Mrs. Harold Davis, Mrs. Manuel Segal, Mrs. Bernard Lefkowitz, and Mrs. Isadore Gold. The floral decorations were done in shades of yellow, melon, green and white to blend with the decor of the Broadmoor Country Club. Irene is engaged to Larry Dorfman. They are planning a May wedding.

The evening of March 20 Mr. and Mrs. Michael Aronson, Mr. and Mrs. Jacob Frankovitz, Mr. and Mrs. Jerry Segal, Mr. and Mrs. Ben Chudnoff, Mr. and Mrs. Steven Weil, Mr. and Mrs. Avrum Herman, Mr. and Mrs. Israel Israelov, Rabbi and Mrs. Ron Gray and Mr. and Mrs. Sheldon Friedman joined Dr. and Mrs. Ronald Friedman, Dr. and Mrs. Stanford Malinow, Mr. and Mrs. Meyer Broniki and Mr. and Mrs. Jacob Schweiki at the home of Dee and Stanford Schwartz for an after-theatre dairy buffet. In honor of Spring, Dee had the entire house decorated with fresh and artificial flowers. For dessert the Schwartzs served an absolutely luscious cherry cheese cake.

Barbara and Herman Berkowitz entertained family and friends with a reception at the Countrybrook Club House in honor of their son's bar mitzvah. Scott Alan was bar mitzvahed on March 20.

Congratulations to Dorothy and Sheldon Friedman on the recent bar mitzvah of their son at the B'nai Torah. The Friedmans celebrated the occasion with a luncheon following the services.

The Marott Hotel was the scene of a luncheon and miscellaneous shower honoring Laura Dorfman, the daughter of Mr. and Mrs. Jack Dorfman on Sunday, March 21.

Decorations for the party were done in pink and hot pink which are the bride's colors.

Hostesses for the shower were Mrs. Oscar Davis, Mrs. Jack Dubrow, Mrs. Levi Atlas, Mrs. Morris Adler, and Mrs. Max Thon.

Attending from out-of-town was Mrs. Arthur Moses of Boston, Mass. Mrs. Moses is the mother of the future bridegroom, Steve Moses. Also, attending the party from out-of-

town were Sharon Davis and her sister, Mrs. Steven Rosenbaum.

Mr. and Mrs. Lawrence Greenwald surprised Barbara Seidman with a birthday party at the Greenwald home on March 27. Helping Barbara celebrate her 28th birthday were Nancy and Dick Thompson, Esther and Fred Fogle, Sharon and Harvey Miller, Ellen and David Billingsley, Larry and Eileen Warshawsky, Sheila and Jerry Patsiner and of course, husband Larry. It was a real birthday party with ice cream and cake!!

Mr. and Mrs. Lester Engel have had for company their son, Elliot, who is a graduate student at U.C.L.A. and his future bride Laurie Filderman.

Fran and Mitch Shiffman

have had a lot of company in the past few weeks. First they entertained Mr. and Mrs. Douglas Shiffman (Doug is Mitch's brother) from Ann Arbor, Mich.; and they were barely gone when Fran's parents Mr. and Mrs. H.G. Smith stopped for a visit on their way home to Detroit, Mich., from Miami Beach, Fla., where they spent the winter.

Fran has been re-nominated as ORT President for the coming year. Fran was ORT President this year and she is looking forward to serving again next year. The Vice-presidents next year will be Leo Frankovitz, Sheila Golan, Audrey Leffel, and Sema Saper, treasurer will be Iris Bornstein, financial secretary will be Phyllis Stein, corresponding secretary will be Harriet Schutzbank and recording secretary will be Judy Lewis and Eve Fromin will be par-

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First Jew In Cabinet, First Head Of Palestine

By JOSEF FRAENKEL

In "Trial and Error" Chaim Weizmann recalls that P.C. Scott, editor of the "Manchester Guardian" and a sincere friend of Zionism, mentioned the name of Herbert Samuel to him at the end of November 1914: "You know, you have a Jew in the Government, Mr. Herbert Samuel." Weizmann replied

almost rudely: "For God's sake, Mr. Scott, let's have nothing to do with this man!" Weizmann considered him "the type of Jew who by his very nature was opposed to us."

Chaim Weizmann could not have known that Herbert Samuel had spoken to Sir Ed-ward Grey, the Foreign Secretary, only a few weeks earlier

about the restoration of a Jewish State in Palestine. Grey was favorably impressed by Samuel's proposal, and on the same day had a talk with Lloyd George about Palestine and he, too, promised Herbert Samuel that he would advocate the establishment of a Jewish State. When Weizmann heard about it he called it "the surprise of my life."

HERBERT SAMUEL, who was born in Liverpool in November 6, 1870 and died in London on February 5, 1963, was known as a social legislator, Liberal M.P. and a philosopher. He was the first Jew to attain Cabinet rank (1909), and he never forgot his Jewish origin — in or out of the Cabinet.

In 1910 Chaim Weizmann applied for naturalization as a British subject, and approached Haham Gaster, at that time his best friend in Great Britain, to intervene on his behalf with Winston Churchill, Home Secretary, or some other Cabinet Minister. Gaster wrote to Herbert Samuel, then Postmaster General, and a few days later Weizmann became a British citizen. In 1916, as Home Secretary, Herbert Samuel encouraged Vladimir Jabotinsky to propagate the idea of creation of the Jewish Legion.

After the publication of his "Memoirs" in 1945 I asked Viscount Samuel when he had begun taking an interest in Zionism, and he replied that it was after he had read "The Jewish State" by Theodor Herzl. I presume this must have happened shortly after the publication of the booklet in April 1896. A few months before, in November 1895, Herzl had visited London and explained modern Zionism to Herbert Samuel's uncle, Samuel Montagu, M.P. (Later: Lord Swaythling), and to his teacher of religion, the Rev. Simon Singer.

HISTORIC CREDIT is due to Herbert Samuel for having been the first during World War I to demand of the British Government to create an "autonomous Jewish State." When Sir Mark Sykes, on behalf of the British Government, started negotiations with the Zionist leaders at the home of Haham Gaster, on February 7, 1917, Herbert Samuel was among the ten persons present, and he proved of great assistance to Weizmann and Sokolow in obtaining the Balfour Declaration. Shortly before the issue of the Declaration on November 2, 1917, the Government had asked Herbert Samuel to state his views on the matter, he replied that such a Declaration would be "a wise step." He believed that a Jewish Palestine would, as in the past, again "produce golden fruits — statesmen and soldiers, judges and poets, prophets and seers."

Three years later, on July 2, 1920, Herbert Samuel arrived in Palestine as the first High Commissioner. He was given a royal welcome by the Jews and public opinion expected great progress towards the creation of a Jewish Palestine, although some expressed the view that it would have been better if a non-Jew been appointed to the office. A Jew, they said, would try to be "impartial" and "neutral," but a "guy" would have carried out the intentions of Lord Balfour and Lloyd George.

UNDER HERBERT Samuel's attitude of the Palestine as High Commissioner for Administration. Until Herbert Palestine, the country developed by leaps and bounds. Railways and roads were constructed, and Jewish workers were employed in the building trade. Hebrew was recognized as one of the three official languages. During 1920-1925 the Jewish population rose from about 70,000 to 140,000. The Yishuv elected its Vaad Leumi (Jewish National Council) which was recognized by the Government as representative of the Jewish community in Palestine. Thousands of halutzim arrived each year and new settlements were established. The Keren Kayemeth purchased the Emek, the number of Hebrew schools increased and the Hebrew University in Jerusalem became a reality.

But Jewish achievements were often overshadowed by anti-Jewish events and the hos- tile attitude of the Palestine Administration. Until Herbert Samuel's arrival in Palestine, the Military Administration under General Allenby, among whom was a group of influential anti-Jewish officials who encouraged the anti-Zionist activities of the Arabs, was openly opposed to the Balfour Declaration. These officials fostered Arab nationalism and its hostility to the establishment of the Jewish National Home. HERBERT SAMUEL did not dismiss these officials and, whenever he took important decisions, he tried to "placate" the Arabs. Zionist hopes changed to Zionist criticism of Herbert Samuel. One of his first acts was to grant amnesty to Arab killers together with Jabotinsky and others who had defended Jewish lives. The notorious Haj Amin el Husseini fled the country after he had

(Continued on Next Page)

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First Jew In Cabinet, First Head Of Palestine

(Continued from Preceding Pg.) organized the riots in Jerusalem (1920), and was sentenced in absentia to 10 years imprisonment. Soon, with the blessing of the Administration, he became Grand Mufti.

Herbert Samuel gave away about 400,000 dunams of state land to Arabs, but not one dunam to the members of the Jewish Legion. He drafted the White Paper of 1922, known as the Churchill White Paper, tearing Transjordan from Palestine and breaking the pledge of the British Government under the Balfour Declaration, and closing it to Jewish immigration. The British Government gave large sums of money as subventions to Transjordan, for Arab schools and education in Palestine, but nothing to the Jewish community or for Jewish settlement.

HERBERT SAMUEL attended

the opening of the Hebrew University on April 1, 1925, and a few weeks later, on June 17, 1925, left Palestine almost unnoticed. Nevertheless, Jews and Zionists continued to revere him as the First High Commissioner for Palestine who helped to lay the foundation of a Jewish National Home. The 14th Zionist Congress in Vienna (August 1925) passed a resolution to the effect that Herbert Samuel had brought the country the blessings of peace, order and good government and had taken the first steps towards the establishment of the Jewish National Home.

Vladimir Jabotinsky and his party, the Zionist Revisionist, were among his severest critics, but it is remarkable that a sentence from Sir Herbert Samuel's speech at a Balfour Declaration day rally in London, in 1919, was taken as the principle basis of the Zionist

Revisionist's program: "The aim of Zionism is the gradual transformation of Palestine into a Jewish Commonwealth, that is into a self-governing Jewish Commonwealth under the auspices of an established Jewish majority."

IN LATER YEARS, Herbert Samuel began taking an active interest in Jewish and Zionist affairs. He was always willing to join Jewish delegations to intervene on behalf of Jews from Nazi Germany or to address a Zionist meeting. From time to time he spoke in the House of Lords and at meetings of the Friends of the Hebrew University. His wife, Viscountess Beatrice Miriam Samuel, was Honorary President and later, together with Vera Weizmann, joint President of W.I.Z.O.

Sir Herbert Samuel attended the first conference of the Council of the Jewish Agency

in Zurich (August 1929) and declared that "in olden times the Land united the ten Tribes of Israel and this will also happen in the future." He was optimistic about the Jewish future of Eretz Israel and he concluded his address: "King Solomon built a Temple. Nehemiah built a Temple. Herod built a Temple. But we too are today building a Temple of living people, which may be even greater."

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The 15-Year-Old Student

It was the market basket that drew the ORT teacher's particular attention to Amir. He first saw the boy, along with other beginning students in his Mechanics class, and decided that some extra-curricular sessions on personal tidiness were in order. Then one Thursday

(the pre-weekend shopping day in Israel), the teacher saw Amir place a full market basket in his locker. He'd been out early, obviously, to do some shopping on his way to school.

The teacher decided then and there to become better acquainted with Amir.

THAT WAS LAST September. By this time, Amir's appearance had changed quite a lot. His hair and body was clean. So are his clothes. His eyes and smile were never dull; now they are brighter. Only the market basket routine remains the same.

There are two reasons why Amir does his own shopping on his way to school rather than on his way home. Early in the morning, there is a bigger and fresher choice of market produce and later in the day, his working schedule allows no delays. Amir leaves school around 4:00 p.m. He travels half an hour by bus to the village settlement where he lives, then does household chores and prepares the evening meal for his parents and himself. He finishes around 7:00 p.m., after which he cleans up. If there is heavy clean-up work or laundry, Amir does that too.

IT HURTS HIS parents that they can do little to ease Amir's workload, but both are severely handicapped. His mother is confined to a wheelchair; his father is disabled by a back injury that limits his capacity to walk or stand: this compelled him to give up his job as a waiter, in which he was well trained and experienced.

It's usually not until 8:00 p.m. that Amir can settle down at the kitchen table to do his homework. By this time, his parents are getting ready to retire in the only other room of the old, stone cottage in which they live.

This house is primitive, one of many like it in the ancient village of Ein Karem, the legendary home of John the Baptist, now a residential area of Jerusalem undergoing modernization and development. Renewal hasn't reached the quarter where Amir lives; it is almost the same as it was 20 years ago when he and his family came from Morocco and "squatted" in the tiny house, with its parcel of earth about it.

WATER HAS NOW been piped into the kitchen, but sanitary facilities are still outdoors. For some time, this little dwelling sheltered six people, until Amir's two sisters married and his elder brother went off to sea.

It was the elder brother, Nissim, who appeared at the ORT-Jerusalem Center as "head-of-family" in response to an invitation from the school to discuss Amir's situation. Nissim said that even before Amir graduated from elementary school, he had already decided that he wanted "to go to ORT and study Mechanics." The entire family was proud of his good judgement in wanting to learn a skill.

"No one has to tell us how important it is to have a good trade," said Nissim. "Amir is the first one in our family to have a real chance to get this kind of training. It's a big chance!" Nissim does what he can to help the family financially, though he has a wife and children to support. Amir and his parents get along mainly on welfare aid; the boy receives a stipend to cover essential school expenses.

AS GREAT AS AMIR'S responsibilities are for a youngster of 15, he clearly does not feel crushed by his burdens.

(Continued on Page 35)

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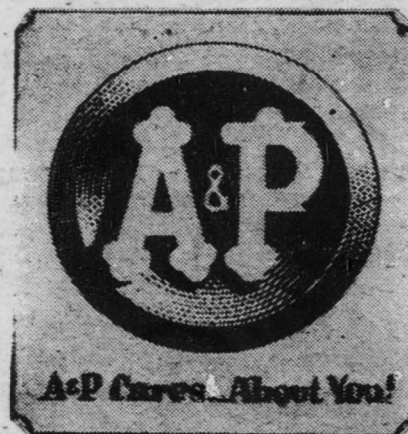
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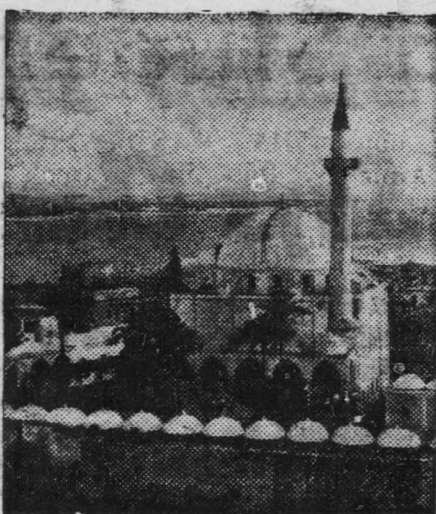


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VIEW OF ACRE

sians, Greeks, Romans, Arabs, Crusaders, Turks and, during the period of the Mandate, the British.

Once an important seaport, Acre is situated on a peninsula that juts out into Haifa Bay and is surrounded by crenellated sea walls. Within the walls the Old City is virtually a living museum filled with signposts of the past.

ONE OF THE MOST famous buildings is the Citadel, erected during the Turkish reign at the end of the 18th century on 13th century foundations. The building was used by the British to incarcerate captured members of the Jewish underground resistance movement, and anyone familiar with the novel, or the film "Exodus" will recall the heroic jailbreak from the Acre central prison in 1947. There are tablets in the execution chamber, now a small museum, recording the names of those resistance fighters who were hanged. The huge structure presently serves as a temporary hospital for mental patients.

The city's most exotic building is the magnificent, 200-year-old Mosque of el-Jezzar. Erected by the Ottoman governor Ahmed Jezzar Pasha, the mosque, graceful and white, brings to mind pages from the "Arabian Nights."

TWO MORE HISTORIC sites have recently been restored and opened to the public. The first, the Burg-e-Sultan, is a fortified watchtower which separated the Venetian quarter of Old Acre from the 13th century shipyard. The panoramic view from the roof takes in the old harbor, the sea-wall, the Crusader arsenal and the mountains of Carmel and Galilee. Another relic, on the grounds below, is a cannon captured from the French during Napoleon's brief siege of the city.

Then there is the Hammam el-Pasha, a 19th century bathhouse that was operational until just 20 years ago. Now a gem of a municipal museum, the Hammam is filled with Oriental objects from Acre's past, medieval ceramics, architectural fragments and tableaux showing the village life and costumes of the Druze and Arab peoples of Acre.

SIGNS point the way to the two sites, which are open daily from 9 a.m. to 6 p.m. An admission ticket costing IL 1 (28 cents) permits entrance to both, and the Khan el-Umdan commercial center as well.

Perhaps the most exciting part of a visit to Acre will be to wander through the streets and narrow alleys feeling the Eastern rhythms of the city. Acre's bazaar, winding and noisy, is a "must" for browsing and (further evidence that this is a city of the past) bargaining.

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Bishop Montefiore Proud Jew; Says Church Needs Jewish Ways

NEW YORK — Monsignor Hugh Montefiore, scion of Britain's famous and wealthy Jewish family, who has been nominated as a bishop of the Church of England (Episcopal), was interviewed on Today TV show on Nov. 18 and told how he had brought a Jewish point of view to this church.

He was interviewed by Paul Cunningham, NBC reporter who said Montefiore had been successively a fellow, dean and vicar at Oxford University after his conversion at 18. He is the grandson of Moses Montefiore, noted for his leadership in world Judaism and in philanthropy as well as banking.

BISHOP - ELECT Montefiore said he remained a Jew in thinking. He said he was proud to be a Jew and it had left its mark on him. He thought a Jew who became a Christian could be a more practical one. He said some of the Jewish ways of thinking are needed by the church. He pointed out that the early Christians were all Jews.

Msgr. Montefiore said the one essential belief of Judaism is that God is one, "Shamai Yisroel" — which needs to be brought to bear on the Christian doctrine of the trinity which is of Greek origin.

He said Judaism makes God come alive. Jews think more of the action of God. The bishop-elect said he became a Christian because he thinks of Christ as his Lord and leader in whom God was active in a special sense. He claims Jesus was an activist.

Monsignor Montefiore said the idea of being Catholic means all-embracing but being a Jew makes it more all-embracing. He urged that his church make its marriages less solemn by including the seven blessings that the Jews have in their service. "I bless the bride to rejoice, I bless her who came out of Adam," etc. This is very beautiful while the Anglican marriage is desperately sober," he said.

HE INSISTED THE key belief of Christianity is neither Jew nor gentile. He said his relations with his family were good but admitted the rest of the Jews might consider him a little odd, and at first dangerous but not now.

He said he didn't get converted for the purpose of controversy. "I am interested in the truth of the church, not its image," He said Jesus was a very controversial person in his lifetime.

Monsignor Montefiore sees moral problems in the growing technical problems of the world. He asked: "Is the end just more and more production — more and more material things?" He believes we have an accountability to God for posterity and need self restraint to solve the population problem.

He believes the Christian church, long occupied with the image of God, should be more concerned with making the action of God manifest. He says Christians wear the cloak of Judaism. He told Cunningham that Paul, the best educated of the apostles, exposed

Christianity to a lot of Greek as well as the Jews to become thought and invited the gentiles Christians.

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Centenary Of A Warburg

There is a very famous American Jewish family which can trace its origin back some 400 years to the little Westphalian town of Warburg. Some of the members of this family have exhibited an apparently irresistible itch to wander and have scattered all over the world, as far away from Westphalia as Tokyo and Shanghai.

One hundred and fifty years ago, one of them even sailed up the Mississippi to New Orleans, made a huge fortune there and then lost it in the panic of 1837. This widespread family — its members came to call themselves Warburg after their ancestral hometown — has included a Nobel Prize winner, a pioneer president of the World Zionist Organization, and a leading American banker. This last was among the finest, most cultured gentlemen to emerge from Warburg ranks.

FELIX M. WARBURG was born on January 14, 1871, in Hamburg. One of the seven children of the well-known banker Moritz Warburg, Felix was taught at an early age that, if he had ten cents in his pocket, one penny had to be put aside for charity. As a teenager, he was farmed out to his maternal grandfather, one of the Oppenheims of Frankfurt-am-Main, and by the time he left grandpa's menage he had become a man of culture and breeding, adept in the knowledge of fine jewels, the arts, and modern languages. As a child, Felix studied the violin and singing, and years later the successful New York financier established a Stradivarius Quartet and supplied the performers with instruments made by the great master.

In 1895, Felix married the daughter of Jacob H. Schiff, settled in New York City, and ultimately succeeded his father-in-law as head of the firm of Kuhn, Loeb and Company. Banking, however, was not Felix's passion; it was only a means to a livelihood. Essentially he was a communal worker in the general and Jewish communities and a lover of music and the fine arts. An intelligent, sensitive man concerned with aiding his fellow creatures, he spent much of his time helping others. This was a young man with a social conscience, and once, when Jacob H. Schiff was asked to release his son-in-law for work on a philanthropic project, he answered: "We have given you all of Felix Warburg."

THE FELIX WARBURG papers, about half a million pages, have been preserved at the American Jewish Archives on the Cincinnati campus of the Hebrew Union College-Jewish Institute of Religion. Professor Jacob R. Marcus, Director of the Archives, believes that the papers are an invaluable and all but inexhaustible source for the study of American cultural development in the first third of the twentieth century.

"These papers alone," according to Dr. Marcus, "contain sufficient material for half a dozen Ph. D. theses."

After his arrival in the United States, Warburg busied himself serving the settlement houses — forerunners of Jewish Community Centers — on the Lower East Side. In the larger Jewish community, he was instrumental in bringing to birth the federation of Jewish philanthropies of his adopted city. In the years before he took this task in hand, it was not uncommon for New York City's Jewish charitable organizations to spend sixty cents to raise another forty cents.

WARBURG WAS AMONG the founders or early supporters of the Jewish Welfare Board (the national association of Jewish "Y's"), the farflung Joint Distribution Committee, and the enlarged Jewish Agency for Palestine. He was also one of the first to endow the Hebrew University of Jerusalem when it opened its doors in the mid-1920's.

Warburg's efforts were not limited to Jewish enterprises. There were few New York cultural and social concerns which were not enriched through his interest and devotion. He was active in

promoting youth work, the first great Democratic remedying the conditions which President, Warburg followed in produced juvenile delinquency, the footsteps of the nineteenth-century Commodore, Uriah P. the opera, and the symphony. He even found time to raise money to maintain Monticello, Thomas Jefferson's home, as a national monument. In his desire to honor the memory of (Continued on Next Page)

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Civil War Jewish Generals

Professor Jacob R. Marcus, Director of the American Jewish Archives at Cincinnati's Hebrew Union College, is frequently asked whether there were any Jewish Generals in the Civil War. A Jew always answers a question by asking a question: "What do you mean by general?"

During the Civil War period there were two types of generals, not only good and bad, but also regularly commissioned and brevetted. The brevet rank, an honorary one, was frequently awarded to an officer for gallantry in action or for some special meritorious service.

WE CAN NOW proceed to answer the question: Were there Jewish generals in the Civil War? There were at least five of apparent Jewish descent.

No Jews were regularly commissioned as general, but two Jews, officers on active duty, were given the nominal rank of brigadier general. Three are reputed to have been brevetted as brigadier, and one was a militia brigadier in 1860, the year before war was declared.

There may have been general officers of Jewish background, but we will never be sure. A great deal of prejudice against Jews manifested itself in both the Union and Confederate armies, and many Jews sought low visibility. Under the circumstances some brave soldiers found that discretion was the better part of valor.

FREDERICK KNEFLER, of Indianapolis, a native Hungarian, was colonel of the 79th Indiana Infantry when he was brevetted as a brigadier general.

Edward Selig Salomon, a native of Schleswig-Holstein, entered the army as a first lieutenant and left it as a brigadier general. He was only twenty-four years of age and had been only six years in this country when he became an alderman in Chicago. He distinguished himself for his heroic conduct at the battles of Chancellorsville, Gettysburg, and Chattanooga. After the War, President U.S. Grant appointed him governor of Washington Territory. Salomon was then only thirty-four years of age, but the President was partial to war-time officers who stood out as successful leaders of men.

MAX EINSTEIN, another German immigrant, was already a brigadier general of militia in Pennsylvania in 1860, before the start of the conflict, but fought in the War as the colonel of an infantry regiment. Philip J. Joachimsen, a native Silesian, was brevetted brigadier general in the New York militia by the governor of his state. Years later he was to become one of the most distinguished Jews in New York

City, an outstanding communal leader and founder of Jewish institutions.

Major Leopold Blumenberg of the Maryland volunteers was wounded at the Battle of Antietam and was compelled to retire from active military service. President Andrew Johnson, Lincoln's successor, is said to have appointed him a brevet brigadier general of volunteers. Lieutenant Colonel Leopold Newman, of the 31st New York Infantry, died in a Washington hospital of wounds received in

battle. Contemporary tradition has it that before he expired, President Lincoln visited him and promoted him to the rank of brevet brigadier general.

AS WE SEE, these Jews who carved out military careers for themselves in the Civil War period were Central European immigrants. In Germany and in Austria the Jew was still a second-class citizen. For these new-comers — in a martial sense at least — America was indeed the land of unlimited opportunity.

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Centenary

(Continued from Preceding Pg.)
 lent is "baruch," and this was Warburg's "religious" name. He was indeed blessed by his unflagging interest in learning, beauty, culture, and, above all, his fellowman, both Jews and Gentiles. When he passed away on October 20, 1937, he deserved the esteem of a world which was the better for having been graced with his presence.

How Brandeis Was Founded

By RABBI I. GOLDSTEIN

Brandeis University at Waltham, Mass., the first Jewish-sponsored secular university in America, opened its doors under the presidency of Dr. Abram L. Sacher, to the first student body, at the end of 1948. Yet it was on Feb. 6, 1946, 25 years ago, that Brandeis University was born, the campus, the charter and the name. Hence the 25th anniversary of its birth deserves to be noted at this time.

What led to its founding? What were the ideas and who were the men behind this first attempt of its kind on the American scene? Before the passage of time dims that chapter, it is well to refresh its "Genesis."

The idea of a Jewish university in America had been germinating for a long time in a variety of forms since Mordecai M. Noah (1785-1851). In 1928, the Rabbi Isaac Elchanan Theologi-

cal Seminary had its charter amended to permit the creation of the Yeshiva College and then the Yeshiva University, which eventually included a medical school.

Brandeis University has the distinction, however, of having been the first secularly sponsored Jewish University in America.

When, in 1945, it fell to my lot to father the project, it seemed to me important to have a secular sponsorship and program not connected with a theological school or with any particular wing of Judaism. Such a university, it seemed to me, would serve the following purposes:

It would redound to the standing of the American Jewish community that it should establish at least one university as a corporate contribution of American Jewry to higher learning, seeing that most American colleges and universities had been established by denominational groups. It would provide a much needed example of an institution of higher learning free from quotas either in the student body or in the faculty. It would build goodwill among non-Jews, the non-Jewish students, their families and the general community. Its contribution to the advancement of science and culture would add to the good name of the American Jewish community. It would be a training ground for American Jewish leadership by virtue of its generous curriculum of Jewish and Hebrew studies and by virtue of its special Jewish atmosphere. It would become the cultural seat of American Jewry, where great Jewish intellectuals from everywhere would find a welcome and a platform. It would have a special relationship with the Hebrew University of Jerusalem by exchange of fellowships and lectureships, and through the Hebrew University, it would fashion an intellectual-cultural bond with the Jewish National Home.

The opportunity to translate these ideas into an institution and a program presented itself in January 1946, when Middlesex University at Waltham, Mass., was about to close its doors. The graduates of its medical school were being denied accreditation for the practice of medicine on the claim that the quality of the school was inferior. Its charter authorized degrees in arts and sciences, medicine and veterinary medicine. The management of the school claimed that they were being penalized for their non-quota policy.

The possibility of acquiring the site and the charter were mentioned by Dr. Joseph J. Cheskis, dean of the college department at Middlesex and director of the campus and buildings, to Joseph Schlossberg, Jewish labor leader, who in turn brought it to my attention in the hope that it might be taken over by a Jewish board of trustees.

My first step was to visit the site, more than 100 acres of land and several buildings situated near Boston, the outstanding university center of the United States, and on the eastern seaboard with its concentration of Jewish population. After visiting the site, I felt certain that this was the opportunity

(Continued on Next Page)

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How Brandeis Was Founded

(Continued from Preceding Pg.)
to give substance to a long cherished idea. The problem was how to acquire the property and the charter and how to build up the educational and financial support, and do it quickly before other groups, financial or educational who were already showing their interest, would acquire the property.

At this point I turned for legal and general advice to a close friend and adviser who was a distinguished lawyer, Julius Silver of New York. He, in turn, enlisted the interest and help of a prominent lawyer in Boston, George Alpert.

My first step was to build up a nucleus of support which would include men of standing in the educational, communal and financial areas.

Our educational sponsor was the late Prof. Albert Einstein. Mr. Silver and I visited him in Princeton to explain the project. In his letter of acceptance, on Jan. 22, 1946, he wrote:

"Dear Dr. Goldstein:
"I would approve very much the creation of a Jewish College or University provided that it is sufficiently made sure that the board and administration will remain permanently in reliable Jewish hands. I am convinced that such an institution will attract our best young people and not less our young scientists and learned men in all fields. Such an institution, provided it is of a high standard, will improve our situation a good deal and will satisfy a real need. As is well known, under present circumstances, many of our gifted youth see themselves denied the cultural and professional education they are longing for.

"I would do anything in my power to help in the creation and guidance of such an institute. It would always be near my heart."

Very sincerely yours,
A. Einstein

In my first official meeting with the board of trustees of Middlesex University, I presented our plan and the names of our leading sponsors. I pointed out that since the sale of the property would escheat to the state as the institution had been tax exempt, they would have no financial benefit from its sale and I urged that they should find moral satisfaction in the knowledge that a non-quota university carrying out their own ideals, would arise on this site. They were persuaded. At the next meeting of the board, held Feb. 7, 1946, they elected me president of the board of trustees and handed me their resignations, permitting me to choose my own board. Thus, with the exception of a very small financial obligation which we took over, namely, to maintain the former Registrar, a valuable property and charter came into our possession at no cost. Feb. 7, 1946, therefore, was the decisive date which made possible the eventual fulfillment.

Now we had a tangible project to put before the Jews of America. Our enterprise was now ready for wide promotion.

Leading educators and men of public affairs, Jewish and non-Jewish, responded to the invitation to join the committee of sponsors. But there also was opposition, especially in Jewish quarters. The arguments in opposition, were in part reminis-

cent of the arguments advanced against the Zionist program of a Jewish state. It was feared that a Jewish-sponsored university would become an academic "ghetto" and that it would be used as a pretext by other colleges to direct Jewish applicants to "their own." Much of the opposition was not reasoned but emotional and came from Jews who already feel uncomfortable in the presence of a Jewish emphasis. I felt confident in the case of a Jewish state, and so in this lesser instance, that the reality itself would dissipate all the fears. My only concern was that the Jewish-sponsored university should be of excellent quality. (Continued on Next Page)

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A Beacon Light

By ALEX DREIER

... A tired, old man squinting from his fellow man. And for his watery eyes as he bends over needle and thread in a corner tailor shop in an American city. A tall, sun-bronzed young zealot working in a kibbutz in Israel ... a gifted musician performing in a European symphony orchestra ... an ordinary family man with no medals or highwater marks in

his life. But yet each is different from his fellow man. And for thousands of years that difference was turned against him. Today ... that difference has meant the difference between survival and death ... But he is no member of a super-race and for dark periods in history men who thought they were members of a super-race believed he could be exterminated.

I sat in rooms as a foreign correspondent in the black-out hole of Berlin during World War II and talked with members of one supposed super-race who thought to practice genocide against a people much older and wiser than themselves. And as they mechanically mouthed the philosophical insanities that had been programmed into them by a madman, this reporter, a Hawaiian-born Roman Catholic of German-American parentage ... mentally and morally became a Jew.

Yes I did ... for to me a Jew became more than just a member of a particular minority group in a specific place and in a specific time. He became a cause ... and it had a name ... Freedom! Freedom of the individual spirit to express itself according to the dictates of its own conscience.

Today ... the wandering Jew wanders no more. Nor does he wonder who he is or what he is.

He stands like a beacon light in a world that has often been darkened by the shame of radical and religious hatred. He glows inwardly and outwardly with the knowledge that while he is imperfect like all of his fellow men ... He has given the world an historic lesson in survival. Survival with dignity and confidence and courage and grace.

... And it is in this context that we salute and honor Israel ... to say as a proud American acutely aware of his own nation's bloody battles for survival ... We recognize you for what you are ... a brother in an imperfect world ... striving for what we strive for ... the dignity of all men ... and their

How Brandeis

(Continued from Preceding Pg.) My own choice for the presidency of the university was Dr. Abram L. Sachar, who had a notable record of success both as educator and administrator, and director of the Bnai Brith Hillel Foundations on many college campuses. I mentioned his name to the board.

A fund-raising instrument was established under the name of the Albert Einstein Foundation for Higher Learning Inc., and our first fundraising dinner was held in New York on June 20, 1946.

We still had to choose a name for our newly-projected university. Many names were proposed, some general, some Jewish. It was my strong feeling in which Dr. Einstein concurred, that the most appropriate name would be that of Louis D. Brandeis, foremost as an American, as a Jew and as a Zionist. Thereupon, I secured the consent of his family.

So we had the campus, the charter, the new name, the sponsorship and the fundraising instrument.

Thus ends the first charter of Brandeis University, the chapter of its founding.

There were stormy days and heavy trails ahead until the doors of Brandeis University, under the presidency of Dr. Abram L. Sachar, were opened to the first entering class in the fall of 1948. Its career since has been one of the great success stories in American collegiate life, and has been a source of pride to the American Jewish community.

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Topol, The Man, On Threshold Of Fame

By SONIA RITA DAITZ

Before leaving for London, where he was arranging details for the film version of "Fiddler on the Roof," Chaim Topol spent an afternoon relaxing in his Tel Aviv flat, speaking his mind. When the conversation turned to his family, or to Israel, Topol also spoke his heart.

Topol, now 35, is a gay, roaring Teddy-bear of a man whose eyes and mouth laugh with the same gusto, who boxes and kisses his children with equal affection, whose high-pitched love of life permits melancholia to no one near him. Topol's philosophy of life is to live simply, naturally, totally. He is,

in essence, a Zorba, an Israeli Zorba; and this quality reveals itself in all aspects of his professional and private life.

SITTING IN his large, artistic flat, full of paintings, books, thick colorful carpets and antique English furniture, Topol waited for his elder children to return from school. His wife, Gallia, was out shopping, and the nannie was taking a walk with his youngest daughter. The flat was quiet. The afternoon sun made white boxes on the rich, red carpet. Topol smoked cigarettes, nibbled snacks, drank coffee, and searched himself for the facts and anecdotes that would tellingly reveal his philosophy.

He was very enthusiastic about the film version of "Fiddler." He liked the screen play, he liked the film company, United Artists, which is making the film, and he praised Norma Crain, the American actress chosen to play Golda, his wife. He thinks the film should work out well ... as "My Fair Lady" did.

He spent two months in London for pre-recordings and rehearsals, and then went to Zagreb, Yugoslavia, where the movie was shot. With him in London are his wife and children, and the children's nannie and tutor "to make sure they get their studies," Topol smiled. They all accompanied him to Yugoslavia. "A general rule in this family is that where I go, my family goes. I don't like being separated from them for long."

"WE'RE A VERY close family, Gallia and I feel very young. We can understand our children and share things with them. We try to do everything together. I come home for lunch every day. I spend the afternoon with them, sometimes the evening ..."

The Topol children are — Anat, 12, fair, long-haired and slender; Omer, 8, platinum blond and devilish, and Adi, 4, shy, delicate, and the baby of the family. Adi is everybody's favorite.

Topol estimated that the family spends six months in Israel and six months abroad. "It gives the children a good education. They're already cosmopolitan. The four months in Yugoslavia should be exciting ... They're looking forward to it, and I'm looking forward to enjoying it with them ..."

Topol stopped talking and sat pensive. Then he grinned. "Okay, let's talk about acting! Do you know the most talented actor I ever saw? Zero Mostel! I saw him play Tevya in the New York production of "Fiddler." That man's a genius! The way he works-on and manipulates an audience ... I don't agree with his whole interpretation but he's very talented."

TOPOL LOOKS for a point of view in his scripts and roles. He seeks a philosophy with which he can identify and express his own thoughts and feelings. He was able to do this in "Fiddler," and this is precisely why his Tevya was different from the others.

Topol chooses his roles carefully. The story of script must interest him as a framework with which he agrees philosophically and emotionally. If not, he won't do it. If the play interests him, then he looks at his part to see if it's

a good role, and whether or not he can play it. Many roles, he conceded, were good but he simply couldn't play them.

He's not attracted to any specific type role. Each part is examined for its possibilities. But Topol has his own ambitious program for the next two years that he hopes to accom-

plish. He would like to play in the "Caucasian Chalk Garden" of Brecht, "The 40 Days of Musa Dagh" by Franz Werfel, and "The Sunset" by Isaac Babel. This book, written by the brilliant Russian-Jewish writer who disappeared, together with much of his writings, in a

(Continued on Page 28)

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Fulbright Sees Israel Resisting

Draw In Washington: Eban, Rogers Standoff

WASHINGTON, D.C. — The appearance here of Abba Eban last week turned out to be a draw as the Administration made some important gains while Mr. Eban was able to secure confirmation that the United States would not pressure Israel to accept unfavorable peace conditions.

For a while it seemed as if Eban had won the day, and his appearances had strong effect on public opinion which had been swaying away from Israel towards Egypt. Even members of the Administration seemed impressed.

IT WAS AT this point that Secretary of State Rogers made his move, evidently a quick decision, but one which sparked as results turned out. He spoke to a closed meeting of the Senate, disavowed any intention of forcing Israel's hand, and repeated his views that international guarantees were more important for Israel than secure borders.

By chance also, those who are not too enamored of Israel's strong support by the United States, also scintillated. At a Senate session at which pro-Israel Senators were challenging the State Department's position, Sen. Fulbright, called away from a Committee session, rushed to the floor to interrupt Sen. Javits and restate his views that Israel was relying too much on U.S. support, which very likely would not be forthcoming. Sen.

Fulbright has been taking all occasions to make clear his feeling that Israel should move back to pre-1967 borders.

"I PERSONALLY," Fulbright told the Senate, "feel the Secretary's position is exactly correct. I think the only hope for the survival of Israel over a long period of time is a negotiated settlement. I also feel that the principal reason there has been no progress on negotiation . . . is the belief on the part of Israel that the United States and the Senate will back it, no matter what position it takes."

"I believe that attitude is most unfortunate, because I do not see any possibility of negotiation so long as Israel believes we are completely at its disposal."

At another point he said, "There has been a very clear hardening of their (Israel's) position."

And also: "I do not think Israel should take the United States so much for granted. At the moment they do have the influence in Congress to support them, as evidenced by several actions within the last two or three years."

MR. FULBRIGHT continued, "But if they create the impression of being too determined not to negotiate, I think they run a great risk of losing the support that they have heretofore had (in and out of Congress) in this whole affair."

Baby Operated On Despite Father

JERUSALEM — A father with little mercy for his newborn infant son lost a battle with doctors who performed an operation on the baby who was born without an anus. When the father refused to give permission for the operation on the grounds that the child would grow up to be a burden on him, Hadassah hospital officials

secured a court order, and performed the operation which was pronounced successful. The baby was later reported out of danger.

Israelis Attend Red Congress

MOSCOW — Israel had two representatives at the World Communist Party Congress here in the person of Meir Wilner, who heads Israel's Rakah party, and party official, Emil Habibi.

By HENRY IANCOVICI

WALTHAM, Mass (P-O) — Is Angela Davis going to be the next president of the Brandeis Alumni Association?

A handful of alumni seem to think she might. Accordingly, a motion to put Angela Davis' name on the ballot is being circulated by an unofficial alumni group including Am Epler '60, Robert Lapide '61, Arthur Maiman '62, Elaine

Rubin '63, Arnold Reisman '64, Kenneth Lapides '65, and Paul and Judy Solman '66.

THE MOTION nominating Miss Davis asserted that she was forced "from her teaching position at the University of California for no other reason than that she is a communist and a leader in the black liberation struggle." It compared her dismissal with "Herbert Mar-

cuse and Neil Friedman who have been forced off the Brandeis faculty." It added that "we believe that by electing Angela president of the Alumni Association and thus demonstrating our support for her struggle, we also publicly express our rejection of the racist, imperialist and repressive policies of the reactionary establishment."

One - hundred alumni signa-

tures are required to secure the nomination of Miss Davis.

MORTON GINSBERG, president of the Association, took a dim view of the nomination:

"We support alumni to petition for office in the Association, but we absolutely deplore the use of the good name of the Association and the University to enhance a political cause."

CLEVELAND, O. — The view that "the Jewish revolution" of the young "will change the syn-



Rabbi Cohen

The spiritual leader of the prestigious Park Synagogue, declaring that they "will make of Judaism a mighty force to fulfill its mission of being the 'light unto the people' of America, warned against what might happen if the revolution fails."

"...if we win and try to perpetuate our style of life, this young generation of Jews will be lost. In 25 years, they will disappear as Jews. They will all intermarry. They will all become part of movements other than Judaism."

The Conservative rabbi interpreted the views of the Jewish revolutionaries as "great contempt for conventional Jewish life and values. They claim the Jewish community is not a religious fellowship. It is a sharply segregated, socio-economic status ridden secular establishment," he said.

Rabbi Cohen continued with the list of charges of the revolutionaries made against the Jewish establishment.

"All of them are leading a revolution against Jewish family life as we know it. They say, 'What is holy about it? What's so pure and good about it? Jews practice adultery as everybody else does. There are no more Jewish virgins, male or female, than there are

Catholic or Protestant virgins. And what's all this business about the beauty of the Jewish life style and the home? We hear talk about the Sabbath and the Jewish table and the sanctity of life and the day opening with prayer and closing with prayer. We hear talk about simplicity and modesty and the great Jewish value of opening your house to a stranger and sharing every meal with a stranger. Who is doing it? Whom are you kidding? You're not telling it like it is."

He then listed the goals of the revolutionaries.

"...they want to make prophetic Judaism a reality. They want the Jewish community of America to spearhead a peace movement teaching the American people to halt the war against Vietnam; to cease making H-bombs; to eradicate racism; to cleanse God's earth, air and seas by stopping the pollution of the country. They want to make the American Jewish community synonymous with the people of peace, of justice, of reverence, of truth and learning. They want American Jewry to change the face of this country and make it come closer

to the prophets' dream of the city of God."

As to the Jewish community, Rabbi Cohen said, "At worst, we have reacted with incoherent, hysterical denunciation and with anger. At best, we have reacted by suavely trying to handle it and to handle them by cajoling and flattery, and by giving polite hearings to the rebels by doing nothing about them or those things that they plead for."

"I believe the Jewish revolution is moving into full swing. Many of the generation now growing up will go to Israel to fulfill the commitment which they made during all of their young lives. As for the rest, the vast majority of this generation, I believe that they will ultimately succeed in the goals of the revolution. They will change the organized Jewish community. They will change our social order and our family life. They will restore and strengthen it."

Women Say Kids Were Right

BOSTON — Jewish kids on campus were lauded by the incoming president of the Women's Division of the American Jewish Congress when she asserted that, "We have to meet our Jewish kids where they're at." Speaking at the biennial convention of the group, Mrs. Howard Levine, of West Orange, N.J. said, "They saw, long before many of their parents did, the evils of racism, the blight of urban poverty and the immorality of the war in Vietnam."

The organization did not overlook specifically Jewish problems when they called on federations to support Jewish education of all kinds.

ONLY IN ISRAEL No Prejudice

TEL AVIV — Top album in 1970 in Israel was "Where Are You, My Love?" with the title tune sung by Leonardo Favio, who is an Argentinean, and of all things believed to be of Arab descent, according to a report in Variety.

The CBS album sold better than 20,000 LP's.

Of Brandeis Alumni Association

Angela Davis Nominated For President

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Thus begins a 21-page paper written collectively by members of Jews for Urban Justice (JUJ). It is primarily aimed at our brothers and sisters on the Left. The paper is called "The Oppression and Liberation of the Jewish People in America." Although it's not directed for general distribution, the readers of The Jewish Post and Opinion are welcome to a copy of it. (Send \$1.00 to JUJ, Box 19162, Washington, D.C. 20036.)

THE IMPLICATION of the paper is that because the Jewish People does live across state boundaries, its parts must be concerned with each other and with all societies and situations in which we live. Thus we have views on Jewish life in America, the Middle East, and the Soviet Union.

Let's start with America. Our politics, when you come down to it, opts for a non-assimilated Jewish existence in the American diaspora. Not just a Jewish religious or cultural or familial existence. But a total Jewish existence. And for us, that means creating a new Jewish community in this country.

UNDERSTAND PLEASE, we're not talking about creating ghettos and putting Jews in them (the apartment developers and suburban realtors have already done that). But we're encouraging young, alienated Jewish people, turned off by what an assimilationist Jewish establishment labels as "Judaism," to explore and rediscover a total Jewish existence for themselves. And that's a pretty threatening thing to many people.

It is threatening to the Zionists who say "Only in the State of Israel can a Jew be a Jew, and so you must make aliyah in order to be whole." It is threatening to the do-your-own thing Jew, who is capable of any rationalization, and says "I define for myself what Judaism is — I can feel free to be a businessman, slumlord, government worker, or whatever, not even attend services if I please, and still be a Jew." It is threatening to the "American first" Jew who exclaims "I'm an American first; my religion, my support for Israel, my politics, all come later." (Change the word 'American' to 'German' and see what you get.)

REGARDING SOVIET Jewry, our support goes back two years when a member of our group was arrested in a demonstration outside the Russian Embassy. We were supporting Boris Kochubeyevsky, the Soviet engineer who declared he wanted to go to Israel and was promptly arrested. We decided that our presence could best be felt by depositing out petitions (picket signs) inside the Russian Embassy. The police and the Embassy disagreed.

After the Freedom Seder of April, 1970, 250 people first marched to the White House, protesting American Oppression, in order to unleash the plagues (grasshoppers, cockroaches, fleas, rats and blood) which all spilled forth over the White House lawn (with White House police bounding off after them). But we danced in the streets, round and round, expressing solidarity with our brothers and sisters in Russia. The evening ended with more arrests.

THIS YEAR, during the Leningrad Trials, we celebrated the first night of Chanukah opposite the Embassy, reading from the Book of the Maccabees and expressing, in our own words, what ways we felt oppressed.

On the last night of Chanukah, 13 of us were arrested at the Russian Embassy while protesting the death sentences given to the Leningrad defendants.

Recently, although declining the invitation from JDL to co-sponsor their March 21st demonstration at the White House, a number of us, including myself, went to the rally as individuals.

REGARDING ISRAEL, we are basically pro-Israel. That is to say, we support the right of the Israeli people to exist and to have a State. And because we hold that position, our brothers and sisters on the Left, sometimes label us as Zionists, which we're not.

We also believe there is a Palestinian people and they have a right to exist, and to have a State, on the East and West banks of the Jordan River. (Send a self-addressed envelope to JUJ and we'll send you the complete five-point position.)

I would also suggest that if you're open to using the Freedom Haggadah on the third night of Passover or just feel you want to do something, this Pesach, we're in the process of printing up an "Action Supplement" to the Haggadah. In it, we ask each individual to take three affirmative actions — one applying to the war in Vietnam, another to the Middle East, and a third to Soviet Jewry. Send a large self-addressed envelope and we'll send a free copy of the supplement.

(Mr. Tabor is available for speaking and workshops. His new work address is 1808 Wyoming Ave., N.W., Washington, D.C. 20009. His new phone number is (202) - 462-1982.)

Black Panthers Make Headway

JERUSALEM — The Black Panthers are slowly making progress, with their latest coup an appearance at the Hebrew University where their soft-spoken challenges of the discrimination against Oriental Jews in Israel was well received.

Sa'adia Marciano told the students why the name Black Panthers was coopted. "We chose the name because nobody has ever heard of an organization called Katamon Residents for Katamon. We had to have a way of publicizing our cause."

Children growing up in Jerusalem slums are discriminated against educationally, Panther leader Robert Abergil explained. "In our schools there are teachers with no qualifications, teaching in buildings that are falling apart. In Beit Hakerem schools, the children have no laboratories."

Charley Biton, who said that he had been in and out of reformatories, accused the police of picking on and beating up boys in the slums. He called the prisons and the Welfare Ministry institutions, "factories that produce criminals."

Conversions Now Quicker

JERUSALEM — In a major step involving halachah, the Chief Rabbinate Council, whether in response to appeals or pressure, has yielded to a considerable extent in the matter of quickie conversions allegedly conducted in Vienna.

The concessions involve the change in the year-long wait for conversion.

The case took on important dimensions because many of those emigrating from Russia were married to non-Jews, and up until now their conversion was conducted while in Vienna, the staging point for iron curtain emigres before going on to Israel.

A move in the Knesset for establishing civil marriage may have been a factor in the rabbinates' decision.

ISRAEL UNCONCERNED

TEL AVIV — Israel's El Al Airline which was in line to receive the tenth and fourteenth SST when they began to come off the Boeing line has expressed no regret over the developments. El Al had deposited \$250,000 to hold its places for the aircraft due to have been delivered in 1978. El Al said it had no plans to substitute the Concorde being built by England and France for the two American SSTs it had ordered.

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POSTING the News

*** gathered by Jewish Post & Opinion Correspondents

A BIG BLOW-UP is brewing in the Jewish Telegraphic Agency between its president, Robert Arnow, and its general manager, Jack Siegel. At a special meeting of the JTA board, Siegel was the subject of considerable criticism while Arnow's offer to resign was declined. A special committee is looking into the problems of JTA.

LOOK MAGAZINE will publish a major article on Jews early in April.

DR. JUDAH SHAPIRO has become a news commentator on New York's Jewish oriented radio Station WEVD.

THE FAMILY NAME of the late Dr. Nelson Glueck, president of HUC-JIR, was Revel, the same name as that of the late Dr. Bernard Revel, first president of Yeshiva University. Glueck's parents changed the name to Glueck on their arrival in the United States but Glueck's brother, Nathan, of San Francisco, reverted to Revel in 1924.

ONE OF THE BY-PRODUCTS of the Brussels conference on Soviet Jewry will be a big push to make the American Conference on Soviet Jewry a completely autonomous agency which would enable it to seek its own funds from federations and welfare funds. It is now tied to the Conference of Presidents of Major American Jewish Organizations, and has its offices in a corner of the headquarters of the National Jewish Community Relations Advisory Council. Its two staffers are on the payroll of the NJCRAC and the two organizations share the same telephone.

THE PIONEER WOMEN, the Women's Labor Zionist Organization of America, is seeking a new name to replace "Pioneer Women".

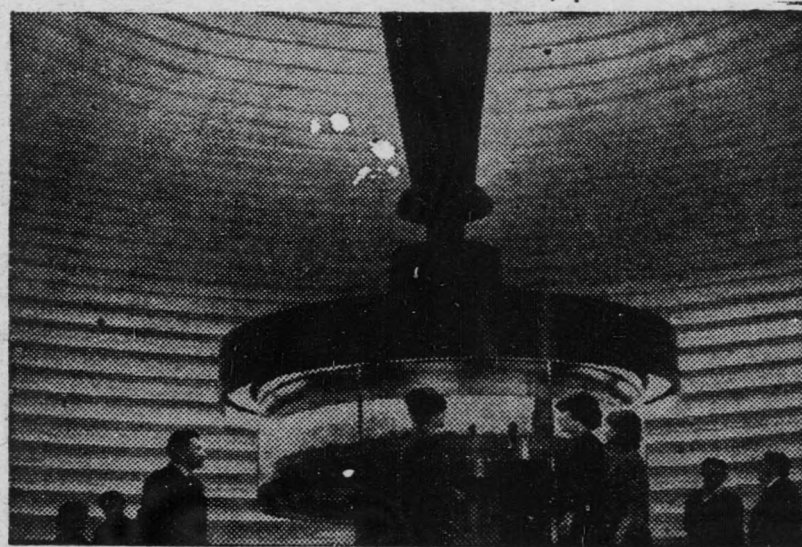
IN THE INTERNAL GOVERNMENT decision to free the Fatah terrorist Mahmoud Hejazi in exchange for the return of Shmuel Rosenwasser, Moshe Dayan was in opposition on the grounds that such exchanges would only encourage Arab terrorists to kidnap other Israelis and hold them for future exchanges.

MOSHE ZANDBERG, special adviser to Minister of Finance Sapir and chairman of the Board of the Industrial Development Bank, is reported to be in line to succeed David Horowitz as Governor of the Bank of Israel.

HISTADRUT PLANS to set up a private television system in Israel, on a subscription basis, are opposed by Golda Meir.

ALFRED FRAUENKNECHT will go on trial in Switzerland in mid-April on charges of having stolen complete sets of the construction plans of the French Mirage planes, and delivering them to Israel.

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Rabbis Cower, But Jews Won't Stop The Protests

MOSCOW — With the rabbis in Russia submitting to demands that they denounce demonstrations by Jews of the World, and with the largest influx of Russian Jews in several years reaching Israel, the picture was confused here as sessions of the Communist Congress opened.

But one thing was clear.

THAT WAS THAT even if the rabbis could not speak out and took a stand less than courageous, individual Russian Jews would not be silenced. Jews seeking to emigrate to Israel, sometimes in numbers as many as 100, demonstrated openly. Some reports said they had been promised visas, others indicated that the ringleaders may have been arrested.

The problem of Russia's Jews is bound to come up in deliberations of the World Communist Parties, but whether news would leak out is something of another question.

The sixty rabbis at the Moscow synagogue, led by Rabbi Yehudah Leib Levin, met behind closed doors, and even those who sought to enter the synagogue for kaddish were refused admission. Outside a group of 30 Jews demonstrated against the rabbis, who issued a statement condemning protests by Jews of the West, and lauding the USSR.

THE RABBIS supported of-

ficial Soviet policy regarding Jews and denied there was a "Jewish question" in the Soviet Union. "There is more discrimination in the United States than in the Soviet Union," Rabbi Levin claimed from a rostrum. He then read a prayer for peace in Hebrew and Russian.

Appeals to delegates to the Party Congress for the rights of Soviet Jewry were issued by almost every major American Jewish Organization.

Veterans Not Joining, Says JWV Commander

NEW YORK (P-O) — "Veterans are staying away in droves," Albert Schlossberg, National Commander of the Jewish War Veterans of the USA, told 2,000 members attending the 75th diamond jubilee banquet of the organization. He blamed the failure to attract Jewish vets to the JWV on the war in Indochina, which he described as the "most unpopular war of all times."

COMMANDER Schlossberg was critical of the U.S. Government charging it with failure

to provide adequate benefits for the current crop of veterans. He said it was "disgraceful" that most veterans who wanted to obtain an education had "to live below the poverty line," as benefits were completely opposite and at the bottom rung of what was obtainable after the Second World War.

Also in attendance were foreign counterparts of the JWV representing Jewish veterans of Great Britain, Canada, Australia, Belgium, France and Israel. Incorporated under the

name of International Jewish War Veterans they held a three-day meeting at the Waldorf at the conclusion of the convention.

THE '73 JWV convention will be in Israel where the vets are building a retirement home for Israeli War Veterans.

AIRLINE WINDOWS BROKEN

Leaflets signed by "fighting Jewish youth," were found in the office of the Syrian Arab Lines Airlines in Paris after the windows had been broken. The leaflets called on Damascus authorities to ease hardships imposed on Syrian Jews and permit them to leave the country.

Players Want Chance At Money

TEL AVIV — A protest by members of Israel's Davis Cup team squad, barred from a chance to win any of the \$3,250 in cash prizes in the Passover international tournament, was rejected. The players contended that their participation caused them loss of time from their occupations and they should have equal chance to win some of the prize money. Under the regulations of the Israel Lawn Tennis Association, only foreign participants may win the cash prizes.

IRAQ FORFEITS TO ISRAEL

BANGKOK — Iraq forfeited its first-round match with Israel in the Asian Championship Clubs Soccer Tournament here.

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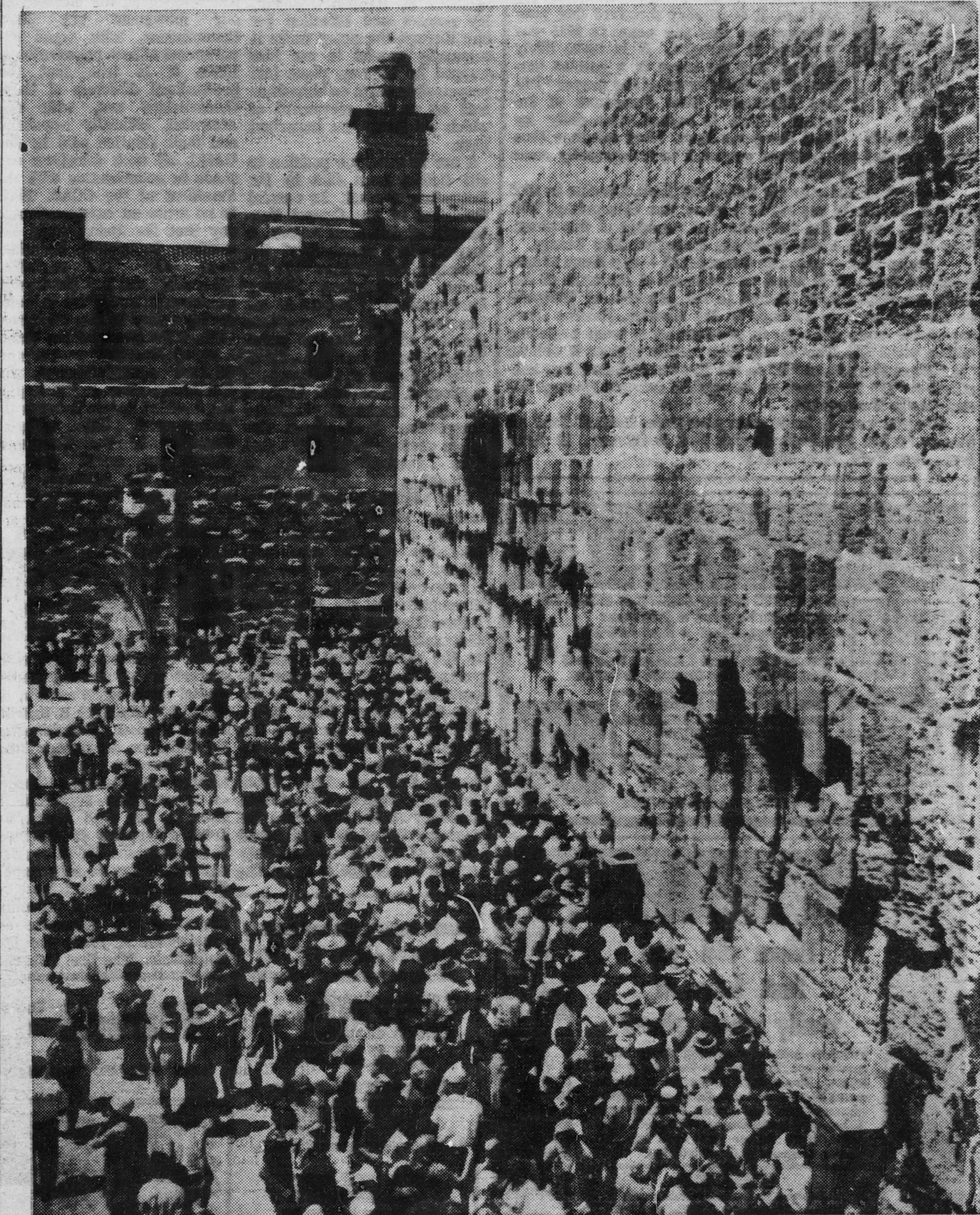
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Rabbi Borowitz Answered By Rabbi Gittelsohn

Editor, POST and OPINION: Conference of American Rabbis
The enclosed is sent not as in response to your recent
a letter to the Editor but as dispatch emanating from
an article written officially by Eugene Borowitz. I am sure
me as President of the Central you will respect my desire to

Your Name

By NORBERT PEARLROTH

Dear Mr. Pearlroth: My maiden name is Pitem and my father comes from a town near Riga, Latvia. Thanking you in advance, I remain, Sincerely, Liza Samson, Englishtown, New Jersey



Pitem is possibly the excrescence of the Esrog without which the fruit is defective and cannot be used in the temple services. It is possible therefore that your ancestor who took this name in 1804 was a dealer in Esrogim. It is more likely however that the name is a garbled version of the initial word of the prayer "Pitum Haketores" (The Compound of Incense) which is recited twice daily by East European Jews. Your ancestor thus commemorated an important prayer. I have repeatedly come across Pitim as a given name.

Dear Mr. Pearlroth: My father left Kiev, Ukraine in 1906 for N.Y. In Russia my father's name was Ganopolsky. Will you please explain the derivation and meaning of this name. Very truly yours, Philip Hanopole, Irvington, New Jersey.

Ganopolsky — correctly Gannopolski — is a name of geographical origin. It is based on the name of the town of Anopol, population 2,000 located in the gubernia of Wolhynia on the post road to Zhitomir in the Ukraine. Russian Jews experience some difficulty in pronouncing a word beginning with a vowel (A). That is why they usually preface it with an "H." Since there is no "H" in the Russian alphabet they substitute a "G" for it and so Anopolski became Hannopolski and finally Gannopolski.

(Do you want to know what your name means? Send all queries to Mr. Pearlroth, Jewish Post & Opinion, 70 Fifth Ave., New York, N.Y. 10011.)

have it treated in this manner.

RABBI R.B. GITTELSON
Temple Israel
Boston, Massachusetts 02215

ONE MAN'S ANGER

Venting one's personal frustrations and angers against others is a time-honored technique of self-therapy. It can be both delusive and damaging, however, when based on gross distortion of fact. I wish Rabbi Eugene Borowitz had cooled it a bit before writing his recent rancorous piece on the alleged friction among the national agencies of Reform Judaism. My respect and affection for him through the years make it extremely painful to see him trapped by his own pique into perpetrating harm on himself as well as on the movement of which he forms an important part.

I am in a unique position to sift fiction from fact in Dr. Borowitz's account. As current President of the Central Conference of American Rabbis, a long-standing member of the Executive Committee of the Union of American Hebrew Congregations' Board of Trustees, and an ex-officio member of the Hebrew Union College-Jewish Institute of Religion Board of Governors, I suppose I have been exposed to the maximum balanced perspective. It is from this triple vantage point that I find the recent diatribe so distressing.

Just what is the point of rehearsing at this late date the record of a turbulent relationship which admittedly existed a decade or two ago between Rabbi Maurice Eisendrath and the late Rabbi Nelson Glueck? Especially since their antagonisms were resolved to the point where in recent years a spirit of harmonious co-operation has marked the interaction between them as individuals and — far more important — between the institutions they headed. The ironic fact is that Rabbi Borowitz raises an ancient issue precisely at the time when the personal friendship and broad vision of Rabbis Glaser, Gottschalk and Schindler augur the

greatest era of harmonious co-operation in the Reform movement that we have ever known.

The charge that the organized Reform rabbinate "has been dwarfed by the growing activity of the Union" can be justified only on a purely quantitative comparison of the Conference and Union budgets. Both the President and Vice-President of the UAHC are rabbis, members of the Central Conference. So are the directors of all the Union regions and the operating heads of most of its major departments. The Commissions which carry on the business of our movement are Joint Commissions, with equal involvement of both organizations. While it is true that the professional directors of these Commissions are, with one exception, officially appointed and their salaries paid by the UAHC, all such selections are made in collaboration with the President of the CCAR. It is in no sense an exaggeration to say that the Union could not continue to operate for sixty days with "the organized rabbinate" and that the Central Conference would be a voice crying vainly in the wilderness without the sinews of the Union.

Rabbi Borowitz to the contrary notwithstanding, the Conference does no "fishing in the troubled waters between the Union and the College." Members of the Conference played no small part in resolving the tensions which once existed; their present role is to provide leadership and counsel to both organizations.

From what arcane source did Rabbi Borowitz obtain his lurid information that the Union Board is contemplating a "power grab" to control the College-Institute? Or that the Union is plotting to reduce the proportion of Reform Jewish Appeal funds contributed to the HUC-JIR? The fact is that the names of nominees representing the UAHC on the College Board of Governors are always cleared with College authorities — more often suggested by them in the first place. Far from attempting to domineer, if anything, the Union has been too submissive in this respect. Through the years I have sat in on scores of meetings discussing the collection and distribution of funds for both institutions. The first reference

I ever heard to altering RJA allocations in favor of the Union was from Dr. Borowitz!

Perhaps the unkindest cut of all in Rabbi Borowitz's tirade was his charge that, in selecting Dr. Glueck's successor, the College-Institute faculty "effectively vetoed any strong personality." As a member of the Selection Committee, I am in a good position to correct this part of the record on two counts. First, Rabbi Alfred Gottschalk, the Committee's unanimous choice, is "a strong personality." Second, there was, in fact, only one "strong personality" vetoed by the faculty. Since Rabbi Borowitz has seen fit to wash everyone else's dirty linen in public, he should have no valid objection to this disclosure.

Not Reformed, Not Bas Mitzvahed

Editor, POST and OPINION:

I am writing to you as president of my congregation, as well as a Board member of the Union of American Hebrew Congregations.

Reference is made to your latest edition of March 19, page 3, column 1, paragraphs 3 and 5 of the article "Reform Rabbis Bless New Left Orthodox Plan." The word "reformed" is used twice. Please advise your writer there is no such movement, as you well know the word is "reform", as we are still changing and we are not in the past tense.

Further, on page 5, column 1, the article entitled "A Good Samaritan" used the word "bas mitzvahed". I was always taught bas mitzvah is a noun and the expression should be "she made her bas mitzvah." I hope you will agree.

I enjoy reading your paper and bring these corrections to you only as constructive criticism.

JACK COLEMAN

President
Congregation Ahavath Chesed
Jacksonville, Fla. 32205

Editor's note: Poor proofreading on our part is to blame for "reformed". As to bas mitzvahed, that has become acceptable by reason of common usage.

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NAMES IN THE NEWS

Rabbi As Hero Days Are Over

Two rabbis taking part in a symposium on "The Future of The Rabbi," have agreed that the figure of the rabbi as a hero is on the decline. Rabbi Bertram Korn told the Association of Jewish chaplains



Korn

at their 25th anniversary meeting that with membership mobility and occupational obsolescence as key factors, the rabbi will have to have two or three positions to earn his livelihood. His days of affluence are over, he predicted, and said that Israel had assumed the hero position



Miller

formerly occupied by the American rabbi. Rabbi Israel Miller agreed, and pointed out that the rabbi will have to be content with the role of teacher to his congregation. He said the rabbi, as all men, was enamored with the era of affluence and the need for success and position. But a new less hero-oriented youth calls for a man to talk to not look up to.

Solution

Mrs. Michael Comay, wife of the new Israeli Ambassador to the Court of St. James, was recently presented with a dilemma when she addressed the Pioneer Women's annual dinner in London with her husband in the audience. It was a question of protocol. "I had been wondering," she said, "how to address my husband in my opening remarks. 'Your excellency,' sounded too formal, and 'Michael' too intimate. So finally I decided that — as Pioneer Women has joined the Women's lib movement — I could happily afford to ignore his presence."



Mrs. Comay

House Of Love And Prayer

Whether Shlomo Carlebach, the "hippie" rabbi, stays in San Francisco seems questionable as his House of Love and Prayer, which was a mecca for Jewish kids in the Haight Asbury district in that section's palmy days, has closed. It was shut down, according to the guitar playing rabbi who turns young Jewish people on, because "it no longer was adequate for our needs." He wants to build a Yeshiva in its stead, and is seeking angels to supply the funds. "My theory is that six million Jews who died in the Holocaust have come back as today's young people. Let's not lose them again," he told Jeffrey Gale of The San Francisco Jewish Bulletin.



Rabbi Carlebach

Who Explained The Mikvah?

When the Women's United Jewish Appeal mission was touring Israel, they came to an ancient mikvah, and it was one of their members, Mrs. Cornelia Tutt, the only black woman in the congregation of the Germantown Jewish Center in Philadelphia who explained to some of the women what it was. She was able to give them the information in detail because she had been immersed in a mikvah when she was converted to Judaism eight years ago. A nurse by profession, and a Jew by choice, she laughed as she told reporters how confused her appearance with the touring American group made the Arabs. "It's interesting," she said, "how the Arabs look at me here — trying to figure out what I am, who I am, with all these white ladies." She is seriously considering giving up her job at the Presbyterian Medical Center for a year to return to Israel.

Catalytic Agent

When Mrs. Paul Rosenblatt moved to Santa Maria, Calif. in 1962, she found that there were only seven children of the community's 30 families attending religious school in a cold, drafty airplane hangar at the airport. She asked for and was given charge of the school, which she quickly reorganized, raised standards, ordered books, contacted the families for their cooperation and arranged for the classes to be held in the Methodist Church. She was duplicating the feat she had performed in Rapid City, S.D., which had only ten Jewish families, and before that in Laredo, Tex., where she revitalized a stagnant Jewish community and directed its religious school. Recently she was cited by the Pacific Southwest Council of the Union of American Hebrew Congregations for advancing Jewish education. A climax to the story is what happened in Santa Maria. Inspired by Mrs. Rosenblatt's efforts, the community built its own temple, which it dedicated in 1967.



Mrs. Rosenblatt

Operation 98

At an age when most people can't even think straight for themselves, Mrs. Henry B. Sachs, who counts 98 years in her life, told doctors she wanted them to proceed with an operation to restore transparency of the lens in her eye. Her reason: she wanted to be able to see her great, great grandchildren and hold them in her arms when they are born later this year. The

ophthalmologists pursed their lips when she demanded the operation, rarely done on persons in such advanced ages. Progress has been satisfactory and she is confident she will see her great great grandchildren this summer, due to be born to her great granddaughters, Mrs. Arthur Stern III of New York and Mrs. Millard Rosenblatt of Portland, Ore. She came to Cincinnati in 1892 from Omaha, Neb., where her parents, Mr. and Mrs. Meyer Hellman had settled when it had a population of 500. She remembers having gone to school with Orta Cody, daughter of Buffalo Bill. She married the vice president of the Sachs Shoe Mfg. Co., well known in those days for its satin slippers. She has two daughters, Mrs. Arthur Hoffheimer of Cincinnati and Mrs. Lionel M. Alanson of San Francisco, three grandchildren and seven great grandchildren.

How It Happened

When Rabbi Malcolm Stern, who filled the role of cruise chaplain, went ashore from his ship at Nevis in the Caribbean, he started a chain of incidents which culminated last month in rededication of a Jewish cemetery which dates back to 1684. Rabbi Stern took photos of the almost covered gravestones and wrote about his experience in American Jewish Archives, which came to the attention of a Philadelphia attorney, Robert Abraham and his history-minded wife, Florence. After visiting Nevis and falling in love with its tropical beauty, they bought a plantation and then began raising funds from friends, tourists and their own coffers to restore the ancient cemetery. Rabbi Stern was called back to deliver the address at the dedication exercises. The tombstones in the cemetery date from 1684 to 1768, and it is known that in 1723 the Jewish population of the capital at Charlestown comprised one-quarter of the white population.

Rothschild Brains

The Rothschild family has a penchant for producing at least one monetary genius in each generation, going back for 170 years. But when the First Lord Rothschild died in 1915, his son, Victor, was more interested in science, so at least one generation was skipped. Now there is Lord Jacob Rothschild, Victor's son, whom one editor described as "the sharpest, shrewdest, coolest mind in the entire city of London." As is legendary among the Rothschilds, his mother was a convert to Judaism, but he, as also is legendary, is deeply interested in Jewish affairs. He is treasurer of the Residential Center for Jewish Deaf Children and on the Council of the Weizmann Institute, and is devoted to Israel.

With The Rabbis

Rabbi Harvey M. Tattlebaum, of the Village Temple, New York, has been elected to fill the pulpit of Temple Shaaray Tefila, resigned by Rabbi Philip Schechter . . . Rabbi Jacob Garfinkel, Adath Yisroel Congregation, Washington, has been named to the pulpit of the Copenhagen (Denmark) Congregation.

Sermon Of The Week

The American Rabbinate Versus American Judaism — Rabbi Murray Saltzman, Indianapolis Hebrew Congregation.

Quotation Of The Week

We are modern Reform — Somehow, the erroneous impression still endures that Reform Judaism means watered-down Judaism. At one time this was true of the Reform Movement. The "Pittsburgh Platform," written in the 1880's was an attempt to state the ideals of Reform as non-particularistic. Thus, Zionism was rejected; ritual was insignificant for the "intellectual Jew;" and Sabbath was moved to Sunday in an attempt to make Judaism "relevant." But Reform re-assessed its position in 1937, with the adoption of the "Columbus Platform." In this new platform, Reform began its move back to the mainstream of Judaism. From then on the "classical" old line, German-Reform way, gradually lost ground. Today, the younger rabbis are pro-ritual, pro-Zionist, pro-tradition. This is not a return to Orthodoxy. Rather, the younger rabbis do not suffer from "hangups" stemming from old-world Orthodox childhoods. Labels, such as "Orthodox," or "Cheder," or "Parochial School," are meaningless terms to men who are desperately seeking viable means of winning a generation of Jews for Judaism. They have been inspired by their older colleagues who are ready to publicly admit that the old classical Reform way has not and cannot succeed. The basic schism between old and new is that the old cherish reason as an exclusive way for religion. The new recognize both the mind and the heart. The heart must experience with the senses in doing — not simply believing. Thus, observance of the Sabbath is a companion to the poetry about the Sabbath. Take out the record album and read the description of Beethoven's Ninth Symphony. If you stop there, you've missed it. If you go on to then listen and experience that grand music, then you've approximated the Modern Reform way. That is why there has been a growth, recently, of guides for Reform Jewish practice. The "Youthful Rabbis" of all ages are seeking newer ways. That is why they have labeled Temple Judea of Coral Gables, "Modern Reform." So, please don't slander the Orthodox by attaching such a label to the Modern Reform Temple. — Rabbi Morris A. Kipper, Temple Judea, Coral Gables, Fla.

Rooms In Israel At A Premium

JERUSALEM — The crush of tourists has caught hotel owners unable to supply the rooms for which they have issued reservations.

As a result the Ministry of Tourism is meeting with the Hotel Association on the problem of overbookings. A joint committee has been appointed, David Lennon reports in The Jerusalem Post.

The problem arose because previously, even with 100 per cent overbooking, the tense border situation brought on many cancellations, which took care of the situation. Up until now rooms have been found in other hotels for the tourists, but with heavy summer bookings, it is expected that the problem will not be able to be solved in this way.

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Israel And American Jewry

Our view expressed here last week that American Jewish leaders should have been zeroing in on Washington as a show of disagreement with the policy calling for concessions by Israel before negotiations with Egypt started must have elicited only subdued laughter in view of what transpired after the editorial was written. Despite that, the substance of the editorial was most valid and warrants further discussion.

It is clear that the American Jewish leadership is following directions from the Israel Embassy, even if only by indirection. That is the way the relationship between Israel and the American Jewish community has evolved, and it is not good, even if almost inevitable. Israel is blessed with aggressive leadership, the American Jewish community is almost leaderless.

The position of this paper has been that time would dictate how the relationship between the two major Jewish communities would develop. This position was based on the expectation that as Israel developed the American Jewish community would develop. What actually has happened is that Israel has coopted into service for her those American Jews who might have provided strong leadership for the American Jewish Community. People like Sam Rothberg, Rabbi Herbert Friedman, Victor Carter, and tens of others are working for Israeli institutions, and cannot be expected to lead Jewish organizations involved with the American scene. A powerhouse like Henry Montor, for whom a campaign was launched last year to bring him back to the United States, is anathema because he has strong leadership capabilities. A man like Phil Klutznick is practically on the shelf.

This is a connection between the two editorials in this issue, but further than that we do not intend to analyze the situation.

Our position is clear. The American Jewish community, if it hopes to serve Israel in particular and the Jewish world in general must be independent.

New Left, Rabbi Perley Agree

Whether it was noticed or not, there is a great similarity between the views of Rabbi Martin Perley (P-O, March 26), who resigned his pulpit three years ago to accept a job with a Human Relations Committee, and those of the Jewish New Left on the campus. Both see the Jewish community with by now not so rare insights, and both come to almost identical conclusions about that community.

Neither faults Judaism, except as it is practiced in the Jewish community. If there is any substantial difference between Rabbi Perley and the young dissidents, it is that the young people hope to reform Judaism and make it operate as a force for modifying the world, and Rabbi Perley expresses no view at all about the future of the Jewish community, a position understandable because of the difference in ages.

3 Year Jewish Calendar

	1970-71 (5731)	1971-72 (5732)	1972-73 (5733)
Hoshana Rabba	Oct. 21	Oct. 10	Sept. 29
Shemini Atzeret	Oct. 22	Oct. 11	Sept. 30
Simhat Torah	Oct. 23	Oct. 12	Oct. 1
Chanukah	Dec. 23-30	Dec. 13-20	Dec. 1-8
Tu b'Shevat	Feb. 10	Jan. 31	Jan. 18
Purim	Mar. 11	Feb. 29	Mar. 18
Passover (1st day)	Apr. 10	Mar. 30	Apr. 17
Passover (7th day)	Apr. 16	Apr. 5	Apr. 23
Lag B'Omer	May 13	May 2	May 20
Shavuot	May 30	May 19	June 6
Tisha B'Av	Aug. 1	July 20	Aug. 7

All holidays begin at sundown the previous evening.

The Jewish Post and Opinion

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The EDITOR'S CHAIR

We scan almost everything published in the Jewish field, and the important Christian magazines, but except for the New York Times and our local daily papers, that concludes our personal coverage of periodical literature. Our world-wide system of stringers, of course, read probably if not as voraciously certainly more than the average, in view of their vocations, so we must read the press rather thoroughly.

In addition, our readers feel close enough so that often we'll get clippings from them, which only adds that much more to the coverage.

But we do not read The (Greenwich) Village Voice, although we are kept up with its rantings — they really are that — when it gets into the Jewish field. The paper has a mistake in its policy, which is not purposeful, and one which it fails to recognize.

As a liberal publication, it has no taboos. In fact, its reputation is sustained by its willingness to conquer where others fear to tread. This makes for good journalism in the areas where it has competence. But when it comes to knowledge of Judaism, and the Jewish community, its attacks are ridiculous.

Some months ago it printed a series of articles which emanated at the start, at least, from Paris, by one of its staff members who sought out the dregs of Zionism and made the common error of building a case against Israel on the fringe mistakes, while missing altogether the substance of the Movement. Not a little self-hate was involved, but that is looking for motivation, and is unnecessary in what we are analyzing.

Now we've been sent a long article from the Feb. 11 issue which tries to make a case for discrimination within Judaism against women. Obviously this is not a new approach. It has been done hundreds of times legitimately and even this paper has hardly restrained from criticizing the Orthodox on the hardships placed on Jewish women.

But the Village Voice article, written by Rachael Goldman, is something else again. She has it in her to prove a case, to make even the laudable aspects of the treatment and the high place of Jewish women in Judaism seem ugly, and seeks to make everything look evil. Even the matter of the mikvah is made out as a major case proving the dominion of the Jewish male.

The venom, of course, gives the lady away. And of course, we have to assume that the editors, who may or may not be Jewish, are not that aware as to be able to substantiate what is and is not valid.

The tragedy is not with the Village Voice,

which despite its raucousness will probably continue to make progress, but that its Jewish readers of which there must be legion, are thus led astray, and what is pure and good about the treatment of Jewish women, is made to look sordid by a writer who has an axe to grind and who, therefore, fits into the publication policy in this particular weekly newspaper.

OUR ELDEST SON, now doing research as a member of the Medical Faculty of Yale University believes Israel is making a serious mistake in its effort to secure top scientists to immigrate by offers to provide \$100,000 for their research. He points out that the top men Israel hopes to woo have already done their best research, and are now living off laurels won in their younger days. He added that what Israel must do is to find younger men who are on the threshold of greatness, rather than go after scientists with big names.

A MIDWEST RABBI, responding to the news article about Israeli foods not being placed on menus of banquets by Jewish organizations, has written us a letter, which he asked us to print without his name "in order not to offend some of my recent donors." Here is the letter, and it tells us of a trend that we were totally unaware of. In fact it reminds us of the practice in earlier American days with women of the parish bringing foods for the table of their ministers.

Editor, POST and OPINION:

Regarding their long up-hill struggle to get Israeli foods introduced into the menus of Jewish Organizations, Mrs. Dassy Marcus and Mrs. Isadore Rubin (P-O, Dec. 25) may have achieved a triumph they are not aware of. I refer to the growing custom, in many congregations, of presenting rabbis with gastronomical honorariums of Israeli food products — a custom, by the way, which now spares many rabbis from the terrible taint which comes from touching cash, and many congregants from the pitiful pain of parting with it.

I now have enough Israeli vegetable soup mix to supply a sizable U. J. A. dinner, enough pancake-mix to serve a community latke-party, and enough Israeli coffee to wash down a generous meal at an Israel Bond Rally. Thus the export economy of Israel is being helped one way or the other, and perhaps it is better that this be accomplished by individuals regularly rather than by large dinner-sponsors only on large occasions.

Passover In Russia, Israel And The United States

By RABBI MAURICE DAVIS

Passover 1971 (5731 if you prefer) and if ever there was a year for Pesach, this is it!



Davis

Every tiniest element of Pesach this year is eminently alive. Look about you at the world in which we live. There are a little more than 13 million Jews in the world, and 11 million of them live in three lands.

In Russia our brothers will observe the Passover — as best they can — and for them the words, "Let My people go!" will have its own and special ring. More than a quote from the Bible, More than a song to sing. For them it will be the plaintive, heart-rending cry of a people who know the meaning of bondage, and who dream the dream of freedom. Behind the Iron Curtain they will celebrate the Seder, but for them "Next year in Jerusalem" is almost too long to wait.

In Israel our brothers will observe the Passover, with

heightened tension throughout the land. They do not live in bondage to the Egyptians, but the Egyptians are there. Just over the borders they seek to narrow, waiting again for a chance to destroy. For centuries we told and retold the story of Pesach, and Egypt, for most of us, was only a word. The name of a far-away land. Only today it is more than a word, and the land is no longer far away. The land is near, and armed, and threatening, and it mutters through clenched teeth "Next year in Jerusalem!"

And what about us who live in this favored land? For us our Passover is flavored by Russia and Egypt. It is flavored by the tears of Russia's Jews.

It is flavored by an embattled Israel defending herself from foes and friends alike. It is flavored by the challenge that is ours. We have our problems, of course we do. But they pale somewhat by comparison.

"I have heard the cry of My people," God said to Moses. And today we are that Moses. We can squirm, find excuses all we wish. So did Moses. But in the end, the challenge is ours. We have to find the way. To save the Jews of Russia, to strengthen the land of Israel. We have to find the way.

The eyes of all the world are on us. And the eyes of history as well. Passover 1971 (5731 if you prefer). And it is staring straight at us!

Faculty Raid Charge Denied

TEL AVIV — Tel Aviv when there is more than one University has responded to institution of higher learning, charges of raiding the Hebrew and the availability of more University faculty with counter than one university is good — charges of its own, as Deputy both for the teachers and for Rector Ben-Ami Sharfstein said the advancement of learning. H.U. was in the process of Any monopoly makes it difficult tempting two Tel Aviv faculty for persons with different points of view to get along. Com-

petition, on the other hand, He said "this is nothing new breeds excellence." ... Competition is inevitable

Young Russian Jew Tells First-Hand Story

By M.Z. FRANK

In the Brodetsky Hostel many languages are spoken — besides Hebrew which every tenant tries to learn, but which does not predominate. One hears English, French, Spanish, Rumanian, Portuguese, Yiddish, Turkish, Swedish, Hungarian — and Russian. It was Russian speech at the immigrant hostel of Beit Brodetsky which intrigued me.



One day, in the elevator, when I overheard a young man and a young woman speaking Russian, I broke in: "You know, I left Russia before you were born," I said.

"When was that?" the young man asked. "1913."

He laughed: "That was quite a long time before we were born."

I HAD SEVERAL such encounters with young Soviet immigrants only a few years older than my oldest grandchild. The Russian they speak and write has changed less, I think, than the other languages in which I am fluent — Hebrew, Yiddish, English — but the Russia they left is aeons removed from the Russia I left. So many things happened since 1913: World War I, the Revolutions of February and October of 1917, Lenin, Trotsky, Stalin, World War II, Khrushchev — what not? But what concerns us here are the developments in Russian Jewry.

First, Jewish religion was reduced by the Communist regime to the status of a pariah among pariahs and the study and cultivation of the Hebrew language were banned while Yiddish was encouraged. Then Yiddish, too, was banned. So that, fifty years later, a young Jewish generation arose which speaks of itself as "Jews only in the biological sense . . . All we have are the Jewish genes which God preserved in us." Such are the words of one of them. His name is Mordecai. Here is how I met him.

ONE EVENING, in the office of Beit Brodetsky, I saw a tall bearded young man,

rather handsome, with black hair and intense dark brown eyes, wearing a skull-cap on the back of his head, attached to his hair with a pin, Israeli style. He addressed the clerk on duty in fairly adequate Hebrew but with strong Russian accent.

I addressed him in Russian: "Russki chelovek?" I asked.

He nodded: "Da."

"Where were you born?"

"Kharkov."

He came here about 18 months ago, is working as an engineer, knows no Yiddish, was religiously inclined in Russia, too, but did not wear his skull-cap at the university.

WE BECAME FRIENDLY. He visited my room several times, told me his story, gave me a good deal of material in Russian, some typed, some handwritten, all in photostat. It is material known in Russia as samizdat, a term which may freely be translated into English as "publish-it-yourself." Solzhenitsin's novels were published in Russia in samizdat form, passed from hand to hand and copied, and such is the material Mordecai gave me. It includes, among other things, his appeal to a higher court against a two year term he served in a Solzhenitsin-type prison on a trumped-up charge, but really because of his Zionist activities. Or, as he prefers to call it neo-Zionist activities and behavior.

By that is meant: dancing and singing Hebrew and Yiddish songs in front of the synagogue on Jewish holidays; putting up a monument on a mass grave of Jewish victims of the Nazis and insisting, against the official policy in the USSR, that the victims were not just Soviet citizens but Jews who were killed as Jews; or showing enthusiasm for the performance of an Israeli singer on a concert in Riga. It was this unauthorized applause which finally got Mordecai into jail.

MORDECAI, as already mentioned, was born in Kharkov, in the Ukraine. He later moved to Riga, in Latvia, on the Baltic Sea. There it was that he got into trouble with the authorities.

The story is fully told in Mordecai's appeal to the "Presidium of the Supreme Council of

the Latvian Soviet Republic," a copy of which (in type-photostat) he gave me:

On July 9, 10 and 11 of 1966 artists from Israel gave concerts in Riga, headed by the singer Geula Gil. "The manager . . . was heard stating in a loud voice as he stood near the wicket that he had disliked the whole idea of these concerts but had them forced on him by Moscow." Obviously he did not like them because they were Israelis and because the local Jewish population might like them.

ON JULY 10 the artists, at the conclusion of the concert, went out to the public, which greeted them with flowers and asked for autographs. On July 11 (the following night) the attendants removed the flowers from the hands of the public. On that night the hall was full of uniformed militiamen . . . Even before the concert began, the surrounding streets were filled with armed motorized units.

When the singers, as on the previous night, made to go towards the public awaiting to greet her, she found the way blocked by a car. The captain called out to the public: "They did not kill enough of you. You ought to be machine-gunned."

Three days later, on July 14 Mordecai was examined by a court investigator who threatened him with five years' imprisonment if he gave wrong evidence. The "right" evidence read that a militiaman who stood several yards away had been manhandled by Mordecai. In time the militiaman was duly coached to give the "right" evidence and Mordecai was sentenced to two years in prison. From there he addressed his appeal.

AFTER ENUMERATING the violations of the Soviet laws and regulations regarding the procedure and administration of justice committed in his case, Mordecai concludes his appeal as follows:

"The court has placed against each other the Jewish population of the city of Riga, referred to in the case as a 'Jewish mob' and the local militia.

"As a citizen of the USSR, I consider all those who initiated this case . . . committed not only a legal wrong but a crude political error as well."

(To Be Continued)

THE ECONOMIC VIEW

Drilling For Oil A Lottery, A Loser For Israel

By SAMSON KRUPNICK

PART II

"Oil companies are like a lottery. You can win a mint, but the chances are small —



and that is something all investors in oil stock have to know."

These were the painfully true words spoken to irate

Krupnick

stockholders of Lapidot-Naptha by the Government spokesman. These stockholders held 20 per cent of the shares of Israel's only oil prospecting company — the Government owning the other 80 per cent — and had been promised the allocation of 50 per cent of operating profits for the payment of dividends.

Operating profits on oil produced in the Heletz field brought in 15 years earlier were more than offset by losses incurred in drilling dry holes at the rate of 15 drillings annually to 1967 at a cost of IL 12-17 million (\$3.4-5 million) per annum, and since 1968 — eight drillings per year costing IL 10 million (\$3 million) each year. The stock had dropped in value by 50 per cent. Stockholders, accustomed to having the Government bailing out deficit accumulating companies, the Government wanted the Government to buy their shares at par to pay

dividends. The Government ultimately agreed in time to convert the shares to interest bearing debentures.

THE BASIC PROBLEM remained a frustrating one for Lapidot and the Government. In 15 years, 227 drillings had been made. Over IL 266 million (\$76 million) had been spent on explorations with mighty meager results. At the recent seminar on oil explorations held at Petroleum House in Tel Aviv, pertinent questions were asked, "Why so many failures? What's the answer?"

Deputy Finance Minister Dr. Zvi Dinstein, acknowledged as "oil boss" in Israel, offered his explanation. "Our drilling has been too shallow. We must drill deeper," was his recommendation. He offered corroborating statistics. Of the 227 drillings only eight were deeper than 3,500 meters, 37 were down to 3,500 meters and 182 to a depth of only 2,500 meters.

"Henceforth," he stated, "a special prospectors committee will guide the Government. No money will be spent on 'poor risks.' On the other hand increased funds will be allocated for a team of geologists and seismologists for continued expert exploration. The annual cost of IL 12 million (\$3.4 million) for exploration and drilling will be covered partly from oil income and partly by the Government." Simultaneously, Lapidot announced oil prospecting in three regions,

one near Jerusalem (El Mun-tar), a second in the Gaza strip, and a third in the Negev (Halutza, Rogem and Hazerim). 400 days of drilling were scheduled for 1971.

ANOTHER, POSSIBLY more effective solution, was in a new type drilling begun in 1970 — off shore drilling, providing new hopes for a much depressed and discouraged industry. I joined a group of veteran reporters of the Israel press, TV and radio on a visit to an off shore oil drilling operation — sponsored by the Ministry of development. Weather conditions on that day were unfavorable for drilling and even more unfavorable for visiting. A seasick group of reporters disembarked from the 100 footer "Anne M" after an hour ride in 8-10 foot waves off Ashdod port to the M.V. Typhoon, 7½ miles out on the Mediterranean. In the hour spent aboard the Typhoon, the members of the press, being on the receiving end of the spray in the oil drilling, looked more like the cast, made up for a minstrel show.

The off shore drilling operation was in itself a remarkable feat of ingenuity in engineering. Based on an intensive study by geological and seismological experts, locations at sea were pinpointed. The U.S. Delco Company's specially equipped Typhoon has been prospecting at four such points from Haifa to Ashdod during the past year. THE DRILLING operation

that we observed was at hole number five, called "Joshua No. 1." Eight buoys each marking a 30,000 pound anehor backed up piggyback by 20,000 anchors secured the Typhoon over the drilling points. Special TV monitored equipment traced and recorded drilling depths, as the material is tested at the various levels. Technologically perfected safety blowout equipment, surface casing, conductor pipes and other items of specialized equipment unexhibited for security reasons made the Typhoon the most modern off shore oil drilling vessel. Superintendent James Edwards was both cheerful and optimistic at prospects of bring-

ing in a good well at a 3,000 meter depth.

A sixth hole near Ashkelon will complete the off shore drilling operations for 1971. The partners in this crucial endeavor for Israel's oil producing future are Belco, Equintex (an American Company), Israeli oil companies, Sonol, Paz, Delek, Maklur and the Israel Government.

An overall \$10 million budget has been allocated, but much more than this sum is at stake. For other than the oil supply from Sinai (an excellently well kept secret) the off shore oil supply is Israel's best hope for an end to dependency on others for this basic material.

Masada Cable Car Rides Up Fortress On Saturday

JERUSALEM — The Romans couldn't achieve it, but Israel is — making a mockery of the sacrifice of the martyrs of Masada.

That was the contention of Rabbi Shlomo Lorincz, who complained in the Knesset over the use of the new cable car up the steep fortress on the Sabbath. He said the martyrs fell in vain, pointing out that there were few sites in Israel which meant as much to Jewish tradition.

Although Yigal Allon responded that the matter was entirely out of the hands of the Government, since the operation was a private venture, Rabbi Lorincz charged that there was no justification for permitting foreign investors to capitalize on national feelings. No matter how the Government tried to get out of it, he asserted, it was ultimately responsible for the decision to allow the car to run on the Sabbath.



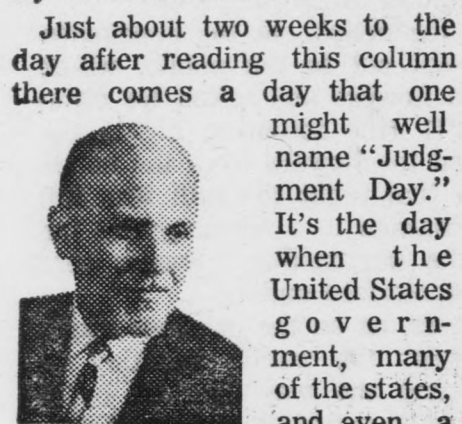
Synagogue & School management



ADMINISTRATION • EQUIPMENT • SUPPLIES • GIFT SHOPS

Providing For Future Also A Rabbi's Concern

By MYRON SCHOEN



Schoen

Just about two weeks to the day after reading this column there comes a day that one might well name "Judgment Day."

It's the day when the United States government, many of the states, and even a score of municipalities expect their citizens to make an accounting of their income and pay their due share of the tax burden.

Terming it "Judgment Day" is not based on the idea that you judge the amount of money you have earned. In many instances it will be a "judgment" of how well you have managed your earnings and as to how you feel after rendering this ac-

counting to the appropriate tax office. That's the message that comes through after reading an article that appeared in the January-February issue of "Your Church."

"MONEY MANAGEMENT for Clergymen" was written by Randall Reddin, president of Ministers Life Marketing Corp. which is affiliated with The Ministers Life and Casualty Union with home base in Minneapolis. Addressing himself to the gentlemen on the cloth, Reddin says, "Successful money management is hard to develop, but it's a skill that everyone can acquire if they take the time to understand the definition and make the effort to put it into practice."

What Reddin is saying to clergymen is that you too have an obligation not only to meet your current obligations and provide for a measure of recreation and entertainment,

but you must prepare yourself for the future. In order to do so you'll have to find the strength to commit part of your current income for that future. That leads to the question of how to invest those hard earned dollars so as to assure that future. While there are no sure fire, guaranteed answers to that question, he sees no reason why clergymen, like business and professional men, shouldn't be arriving at those decisions with some basic knowledge of investments.

REDDIN HIMSELF is a broker and dealer registered with the Federal government's Securities Exchange Commission and the National Association of Securities Dealers, so he speaks with some authority as he outlines the various types of investments that are available to you, the clergyman. In a lucid account he goes through some of the opportunities ranging from savings bank deposits to life insurance to stocks (common and preferred) to bonds (corporation and government) to investment companies and mutual funds (closed and opened ended) and ends with fixed and variable annuities. To make it easier to comprehend, his five page article also includes a "Comparative Risk Chart" which you will find enlightening.

This column started with taxes and Reddin points out that as a clergymen you have certain tax advantages. You probably know that the Internal Revenue Code permits the

church or synagogue to reduce your taxable salary by up to about one-sixth for each year of service and pay that money into an approved retirement plan like a variable annuity. You pay taxes on a lower income and still have money being set aside for retirement. While expressing doubt that the typical clergymen is in that income bracket, Reddin says, "Investors with large sums of money might consider buying or financing property." Or, you might consider art works or precious gems but he warns that such forays require a great deal of knowledge and skill.

WHILE CLERGYMEN are

not expected to be well versed in matters financial, there's no law against it and a few minutes of reading and cogitating may give you some insights and in the long run, some peace of mind about your future. Certainly it should afford you a better chance to properly evaluate the advice you get, solicited or unsolicited, by the leadership of your congregation. So, thanks to Randall Reddin and the Ministers Life and Casualty Union there are reprints of his article available. For your copy (no charge), write to me at 838 Fifth Avenue, New York City 10021.

This Week

Life Is Transitory

"And the priest shall put on his linen garment . . ." (Lev. Vayikra — 6:3).

According to Rashi, this unusual word — Middo — is used to indicate that this garment had to be made to measure.

Commenting on this interpretation, the B'air Mayim Chaim z"l writes that from this we learn that a person should not consider himself larger than his measure . . . that man must not forget that he was formed originally of dust . . . and that in due time he will return to dust, as the Psalmist describes, "Thou sleepest man away and they sleep; they are like grass that grows in the morning. It flourishes and grows in the morning; in the evening it fades and withers." (90:5-6).

At the beginning of summer grass blooms . . . beautiful, fresh, and vibrant . . . seemingly destined to maintain eternally in this sublime state. But as the summer fades so does the grass. Quickly it loses its color, dries, flattens, and is ground beneath the foot.

Even so it is with man. In his youth he is handsome, strong . . . a state he feels he will be in forever. He forgets that he is mortal . . . that he will some day wax old . . . that his beauty and strength will leave him . . . that even in his youth he is not sure of his beauty and power . . . that all is a gift from G-d.

This is the true measure of man . . . that he realize his transitory nature and live his life accordingly. — Z.A. Hilsenrad

TO THE RESCUE

JERUSALEM — When the call went out over the radio for a rare blood type, the responses began coming in within minutes to Hadassah Hospital. Donors were needed with type B-Rh-negative blood for a woman who had just been operated on. Within an hour blood had been taken from a member of Kibbutz Nashon, a girl soldier from Lydda, two hospital employees and four Jerusalem residents.

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The Jewish Travelogue - Paris

By WARREN FREEMAN

Paris today is vying with New York and Tel Aviv as the city with the largest Jewish population! There are more than 350,000 Jewish residents of Paris including the ghetto-like "pletzl," with its ancient houses and narrow streets. Rue des Rois, the narrow street of the rose trees just a short drive from the tourist center of Paris, is the most famous of the Jewish streets. Here is the St. Paul district with its intensely colorful Jewish atmosphere; refugees from North Africa and Russia live side by side. Everywhere there is a "shwitz," yeshivas, synagogues, butcher-shops, and restaurants serving East European delicacies such as brisket of beef and Russian Tea and the many Oriental specialties. In a narrow street between Rue de Rivoli and the Seine there is the Memorial to the Unknown Jewish Martyr (its crypt contains ashes from various concentration camps).



Freeman

Some distance away from the St. Paul district is the "Jewish cathedral," a magnificent synagogue along the Rue de Chateaudun, but whose entrance is

wedged between several colorless buildings. (This synagogue was built a century ago under Napoleon III; the Empress refused to allow Jews to have a dignified entrance on a main street, Boulevard de la Victoire.) Other must-visits in Paris include the Cluny Museum with its Jewish monuments and tombstones, the Rabbinical Seminary at Rue Vauquelin, the old Ashkenazi synagogue in Rue Notre Dame de Nazareth. At Notre Dame Cathedral on both sides of the central portal are feminine figures representing the Church triumphant over the defeated Synagogue, the former beautiful and resplendent, and the latter shattered with her eyes covered by a snake with a tablet of the Law slipping from her fingers. A visit to the tombs of Emile Zola and Heinrich Heine at the Montmartre cemetery is worthwhile. For a glimpse into affluent Jewish life visit Western Paris, but for infinite variety see the home of Tunisian Jews in Belleville and its Rue Ramponneau.

Rabbis Avoid Confrontation

JERUSALEM — With no intention of precipitating the kind of confrontation that developed when the Reform Rabbis holding their convention here sought to pray with their womenfolk at the Western Wall, the Conservative Rabbis in convention skirted the issue entirely. Instead of praying at the Wall, the Rabbinical Assembly delegates accompanied by their wives stood beyond the barrier outside the normal prayer area where there is no prohibition of any kind, and conducted their prayers at that point.

HAIFA MAY GET 2 HOTELS

HAIFA — Two new hotels, both for this city, both to be built by the Schiff brothers who own several of Jerusalem's fine hotels, may be erected shortly, one to rival the Dan Carmel with 600 rooms and the second with 300 rooms.

NUDE PLAY BANNED

JERUSALEM — Additional performances by the Cameri Theatre of The Bacchae, which contains nude scenes, were banned by the Municipal Council. Beit Ha'am, owned by the city of Jerusalem, will not be available for the two performances scheduled this month. A group of religious demonstrators disrupted the show at its second performance recently.

LARGE PHILIPPINE MOSHAV

A moshav type cooperative, with Israelis directing it, is being prepared on the island of Luzon in the Philippines to cover more than 600,000 acres.

The Digest Of The Yiddish Press

Negroes Guard Merchants

By RABBI SAMUEL SILVER

In Philadelphia, Negroes in a neighborhood where a Jewish merchant was recently



Silver

killed in cold blood have formed protective groups to shield other merchants from harm. William Seidler, 60, a Jewish storekeeper was murdered by a negro robber at 4:30 p.m. in the afternoon of a weekday. Stunned, residents of the neighborhood, which is almost entirely Negro, banded together to furnish safety for other individuals. They praised Seidler, whose wife witnessed the slaying, as one of the nicest and most generous people they knew. (Front page story in the Forward).

English Invades Sanctum

You will find English in the Yiddish papers. First of all, many of the ads have a sprinkling of English. Then the Day-Journal has one of the most perceptive essayists around, Ernest Barbarash, seasoned observer of the Jewish scene, who has a front-page column.

In a recent one Barbarash cites Trude Weiss-Rosmarin, the famed editor, as saying that it would be strategic for Jewish groups to point out that not only is the Jewish faith curbed in Russia, but all religious expression is. Barbarash lends his space to other writers, as well. Not so long ago he yielded his place to William Frankel, the editor of the Jewish Chronicle, who wrote that the Brussels Conference was worthwhile in spite of the mediocrity of its planning and that at first he

thought Kahane should have been allowed to speak but has since changed his mind because to do so would have made the Conference subject to the change that it was irresponsible.

On Fridays the Day-Journal's front-page column is by Rabbi David Hollander who expounds the sedra of the week in glittering homilies.

Now the Forward has gone English in part, too. Each Sunday there is a Review of the Week by Dr. Judah Shapiro. The full-page by Shapiro paraphrases some of the articles which have appeared in the paper during the previous week.

In one Shapiro review the reports that the Forward's M. Crystal didn't know whether to cry or laugh when he saw ads in the New York Times blaming Nazism on Zionism? Who put the ad in? The American branch of the Neturei Karta, those "pious Jewish fanatics."

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UPSTATE NEW YORK Conservative Congregation seeks Cantor or student Rabbi to conduct High Holiday services. Congregation Ahavath Achim, POB 577, New Paltz, N.Y. 12561.

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COMMUNITY HEBREW School seeks Hebrew Teachers. Excellent opportunity for capable individuals. Good remuneration. Submit resume - P.O. Box 3001, Erie, Pennsylvania 16508, or tel: (814) 455-0124.

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RARE OPPORTUNITY! Multi-talented, ordained, University graduate, experienced Conservative Rabbi; good speaker, educator, cantor; youth, interfaith, civic activities; organizer and administrator; wife good Hebrew teacher; interested in about 100 member congregation. Box 3189, Jewish Post, 70 Fifth Ave., New York, N.Y. 10011.

RITUAL DIRECTOR seeks position: Experienced, Baal Koreh Baal Teillah, Bar, Bat Mitzvah instruction. 39 years old, married. Some administrative duties. Excellent references. Box 3179, Jewish Post, 70 Fifth Ave., New York, N.Y. 10011.

YOUNG, DYNAMIC, Conservative Rabbi, interested in change of pulpit. Excellent speaker. Works well with youth. Experienced in all phases of Religious services and leadership. Please send information to Box 154, Jewish Post, 70 Fifth Ave., New York 10011.

What Foods These Morsels Be

Care Necessary For Good Passover Meals

By SARAH LIEBER

Passover is not so very far away, and all of us are busy with the advance cleaning



Sarah

chores, ordering and planning. We have some suggestions and recipes for meals during yom-tov. When planning menus for Pesach, remember the rules of good nutrition are important all year round. Matzos are lacking in B vitamins, so it might be a good idea to serve apricots, liver and other foods rich in this element.

Try not to serve too many caloric dishes in one meal. Balance them with citrus and other fruits, and plenty of spring vegetables.

HOT GEFILTE FISH BALLS

1 jar (16 oz.) gefilte fish balls or fishlets
one-third cup water
¼ cup chopped carrot
2 tbsps. chopped onion
¼ cup chopped celery
pepper to taste
1 tsp. sugar
½ tsp. salt
¼ tsp. nutmeg
¼ cup blanched whole almonds

Drain the fish balls and place in fish broth (two-thirds cup) in a pan. Add water, carrot, onion,

celery and seasonings. Cover and simmer 20 minutes or until vegetables are tender. Place almonds in container of electric blender and add fish broth mixture. Process at medium speed until smooth. Pour into fondue pot or other serving dish and add fish balls. Keep warm over Sterno flame or on range.

PASSOVER ORANGE CAKE

¾ cup cake meal
¾ cup potato starch
½ tsp. salt
2 tps. cinnamon
9 eggs, separated
1½ cups sugar, divided
½ cup frozen Florida orange juice, thawed, undiluted
1 tbsps. grated orange rind
1 cup finely shredded carrots (2 to 3 medium)
½ cup finely chopped walnuts
½ cup chopped raisins

Sift together cake meal, potato starch, salt and cinnamon. Set aside. In a large bowl, beat egg yolks until thick and lemon colored. Gradually beat in 1 cup sugar. Beat whites until foamy. Slowly beat in ½ cup sugar until stiff peaks form. Set aside. Add dry ingredients alternately with orange juice concentrate to beaten yolk mixture, mixing only until well blended. Stir in grated rind, carrots, nuts and raisins. Fold this mixture gently into whites until batter is blended, but do not overmix. All Passover cakes must be mixed with a very light hand.

Turn into ungreased 10 inch tube pan. Bake in 325 degree oven 55 to 60 minutes, until cake springs back when touched lightly with fingertip. Invert pan on neck of bottle if it has no

feet and allow to cool completely. When cool, loosen cake from pan by inserting a knife tip between pan and cake. Turn out onto plate.

Help, Please!

Can you help? These are requests from people with various needs, who because the readership of The POST and OPINION is so widespread and so involved in every area of Jewish life, both here and abroad, can supply answers not available, even with the greatest amount of research. This is a new column, which will appear as often as warranted, and which can also provide a source of knowledge and aid to students and scholars.

Dear Help Please:

I thought you would like to know how effective your "Help Please" column is. I am enclosing copy of a letter that I received from one of your readers in Syracuse, N.Y. Of course, I have already written to her. This is another indication of the "pull" that the National Jewish Post and Opinion has in the Jewish community.

RABBI RUBIN R. DOBIN
Chairman, Special Projects
Jewish National Fund

Dear Rabbi Dobin,

In this week's copy of The Jewish Post and Opinion I noticed your request for the special JNF "ketubah." When my husband and I were married here in Syracuse, in February of 1937, our beloved Rabbi Samuel Yalow presented us with this special "ketubah." If you still would like to have one by the time you get this note, I will be happy to send it to you.

MRS. MICHEL CYNKUS

754 Allen St.,
Syracuse, N.Y.

ON CONGRESSMAN SABATH

I am doing research on the late Congressman from Illinois, the Hon. Adolph J. Sabath. Do you have any material or information in your files which might be of use to me in my research? I would appreciate any help you might be able to give. Thank you for your time and effort.

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Teen Scene

That Summer Job

By JAN GOLDBERG

Think summer is a long way off? It may be, in terms of school work you have yet to do...



Jan

from one who has just surveyed the market, jobs this summer are going to be tight, even for college graduates. If you are still in high school, or junior high, you must prove that your initiative, creativity, superior intellectual capabilities, and unbiased youth will more than compensate for a slight gap in age, formal education, and experience.

IF YOU ARE UNDER 16, there are several ways to hunt down a summer job. First let everyone you know know you are in the job market: parents, grandparents, aunts, uncles, cousins, your teachers, school guidance counselors, the guy behind the drugstore counter, and friends of everybody. Let them know of your special typing, life-guarding, gardening, caring-for-children-ing skills, and when they hear of someone who knows somebody who needs somebody to work for them over the summer, they will recommend you.

While making your job intentions known, think of the

places you have patronized in previous summers. Your old summer camp will need junior counselors, the parks in your neighborhood will need recreational assistants. Because you are familiar with these places, you will have a natural "in" on the job. Even if they pay but nominal wages, these jobs are fun, and will give the experience needed to land a better job next summer.

YOU MIGHT ALSO consider doing volunteer work. Again the experience can be worth the lack of wages. Hospitals, museums, children's homes, old age centers, small newspapers or radio stations, may all make use of your services. Check with your school counselor, rabbi, or local newspaper for places where you might apply.

If you are having a very rough time landing a job, you might use your summer to increase your marketable skills. You might, for instance, take lessons in typing or shorthand, or get your Water Safety Instructor's Certificate.

And you might even go into business for yourself. Set up a baby sitting, gardening, or dogwalking service. Establish a pet-care-for-people-on-vacation center. Do magic acts at children's birthday parties, give piano lessons, tutor French, biology, math, Hebrew...

So think about your possibilities for a while... and then get going before someone else gets to it first.

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DIFFERENCES HEALTHY, EDITORIAL DESTRUCTIVE SAYS FORMER BOARD CHAIRMAN

Editor, POST and OPINION:

I refer to the editorial in your issue of Friday, March 12, entitled "Rabbi Borowitz and Reform", based on the factually unfounded first page headline. I write you from my vantage point as one who has had the honor and high privilege of serving as Chairman of the Board of the Union of American Hebrew Congregations from 1959 to 1963, and therefore can speak with some authority based on facts and experience. I state categorically the "Split" and "Fight for Domination" simply do not exist.

You speak of "The Personality Conflict" between the late Rabbi Nelson Glueck of blessed memory who headed the Hebrew Union College-Jewish Institute of Religion, and Rabbi Maurice N. Eisendrath, President of the Union of American Hebrew Congregations. It is not unusual for two men possessing such superb qualities of leadership to have differences of opinion, even sharp at times. That they had.

But it may also be said that there was never an occasion

where their differences were not subordinated to the common ideals and goals for the enhancement of Reform Judaism to which they were both so dedicated. Never was there any "power play" between them. I know from personal contact with both these gentlemen and statements by others similarly situated, the profound mutual respect they had for each other despite their disagreements.

Perhaps the relationship may be illustrated by the story of the couple celebrating their Golden Wedding anniversary, when questioned about the stresses and strains of their matrimonial experiences, agreed that in their 50 years together it was a case of "divorce never — commit murder lots of times". Differences of opinion are normal, necessary and healthy. Progress comes from the clash of ideas, never when parties to a discussion perennially in robot-like fashion say "Ja" to each other as occurred in Nazi-land. You desecrate the name of Nelson Glueck and defame that of Maurice N. Eisendrath.

The innuendos implicit in your comment concerning the joint fund-raising program between the two institutions are entirely without justification. In this day of struggle for the philanthropic dollar and the proliferated appeals for funds for all manner of causes, Jewish and otherwise, their joint effort was economically wise and more effective than for two institutions so intertwined, each to go their own way. Thus, among the results, there always existed an "I and Thou" basis of constant communication as to the most appropriate use of the funds in developing their common interests.

The implications of your phrase "fighting the establishment", a term unrealistic and amorphous, all too frequently used to gloss over glittering generalities, are unwarranted. In the totality of our society, whether political, social, sociological and even family units, it usually merely means substituting a different group as "the establishment" in place of the existing one, not necessarily for the better. All the more is

this so when no alternative program is suggested as is the case in this instance. Of one thing I can assure you. When the two leaders presented programs to their respective boards, incidentally, for example, whether social action on the one hand or curriculum on the other, there was never any hesitancy in the lay leadership to criticize or reject.

As to the two items which I mention, the existing turmoil in all religions throughout the world is patent proof of the need for professional direction to which these two men responded perhaps even ahead of their time. You impugn the independence and integrity of the lay leadership in both boards, the personnel of which is culled from this entire country and Canada, is of the highest stature, and has been the envy of laymen in other phases of Jewish religious life in this country. This I know because of comment which has come to me from those very sources.

Finally, I suggest that the entire tenor of your editorial is

destructive in two respects: first of all, within Reform Judaism as to the relationship among the UAHC, HUC-JIR, and CCAR and secondly, similarly as to the relationship among the Reform, Conservatism and Orthodoxy. You point up differences when you should be speaking in terms of K'lal Yisroel and should be emphasizing our common heritage. You create divisiveness in areas where it does not exist.

I venture the thought that no religious body in the history of the world has been more democratic in its development than Judaism. Our literature is replete with evidence that our prophets of old and our melamdim from days of yore to the present differed many times, sometimes deeply. Yet Judaism survived and survives because in all ages, as today, our rabbis and lay leadership together have striven for the real "establishment", that of the one great truth, "the fatherhood of God and the brotherhood of man". May I suggest that your columns do likewise.

EMIL N. BAAR

Temple Shalom's Idea Of Product Of Month

Editor, POST and OPINION:

In your Friday, March 12 issue of The Post and Opinion there is an article on page 8 headed "Israel Product of the Month" which I was happy to see.

Unfortunately, the program is attributed to a non-existent Temple Israel of Newton.

It is Temple Shalom of Newton which designed and implemented this exciting program of support for Israeli products. Its chairman is Eugene Salem and all profits are devoted to providing scholarship aid to our children who intend to visit Israel as part of our "Shalom Plan."

The Shalom Plan is one which encourages our post Bar and Bat Mitzvah children to spend a summer in Israel working in kibbutzim and living in youth hostels and villages. The idea is for us to go as a group. Mrs. Rothman and I look forward to sharing the experience with them during the coming summer months.

RABBI MURRAY ROTHMAN
Temple Shalom of Newton
175 Temple Street
Newton, Mass. 02165

Pen Pal Club

Do you want a Pen Friend?

If so, write to the Pen Club of The Jewish Post and Opinion, 611 N. Park Ave., Indianapolis, Ind. Your letter — please make it short — will be printed as are those below, at no cost to you.

My name is Carla Maller. I would like a Pen Pal, a boy or girl age six or seven years old. My address is 26326 Whispering Leaves Dr., Newhall, Calif., 91321.

My name is Pepi Maller and I am nine years old. I would like a boy or a girl, between nine and 10. My hobbies are swimming, singing and dancing. I live at 26326 Whispering Leaves Dr., Newhall, Calif., 91321.

My name is Lisa Monsein and I am 10½ going on 11 in May and in the 5th grade. I would like a girl pen pal. I enjoy playing the piano, swimming, skating, art and collecting dolls etc. My address is 3 Blackstone St., Peabody, Mass. 01960.

My name is Miriam Hartman and I have recently become Bat Mitzvah. I would like a pen pal, boy or girl, age 13 and older. I especially like music, Jerusalem and writing. I'll answer every letter I receive. Just write. I live at 7505 Sycamore Ave., Melrose Park, Penna. 19126.

My name is Jodi Schechter and I am 11 years old. I would like to have pen pal in Israel 10-12 years old. Some of my interests are cooking, sewing, playing guitar and piano. My address is: 123 Malibu Road, S.W. Calgary, 9, Alberta, Can. If not in Israel please don't bother.

My name is Abbey Fishman. I just became 10 on Jan. 17. My hobbies are swimming, ice skating, camping, collecting rocks and others. I would like a girl or boy for my pen pal (preferably a girl). I promise to answer all my letters. My address is 1333 W. Greenleaf, Chicago, Ill. 60626.

Flashbacks In Jewish History

By RABBI A.P. BLOCH

February 2, 1883 — Rabbi Israel Lipkin (known as Rabbi Israel Salanter) died at Konigsberg, Germany.



Bloch

Israel was a child prodigy. At the age of ten he had acquired a phenomenal command of the Talmud.

Two years later his father sent him to study with the renowned Talmudic scholar, Rabbi Zvi Brode of Salant. Mrs. Brode did not take kindly to the burden of caring for a strange child. The resentment came to a head with an angry outburst: "It is not becoming for a prominent rabbi like you to personally bother with a son of a 'melamed' (teacher)." Little Israel was stung by the comment and retorted: "A 'melamed' may be a greater scholar than a rabbi." Mrs. Brode waited for her husband to leave and then threw the child out. To avoid a family quarrel Rabbi Brode put Israel up in another home but continued to give him private lessons. Israel followed a fixed routine. He used to rap on the window of the rabbi's study, the rabbi would open the window and he would climb in unseen by his nemesis.

At the age of 14 Israel was engaged to marry the daughter of Jacob Eisenstein of Salant. A dowry of 300 rubels was promised by the bride's father. Unfortunately, financial reverses made it impossible for him to meet the commitment. A rich man, who wanted Israel

for his own daughter, offered Eisenstein 10,000 rubels to break the engagement. The offer was turned down by both fathers, the dowry was waived and the marriage took place.

Rabbi Israel continued for many years to perfect his Talmudic knowledge. Under the influence of Rabbi Zundel Salanter he embraced the "Musar" movement. The new movement stressed the importance of piety and religious ethics. Rabbi Israel also emphasized esthetics as an adjunct to ethics. He applied his considerable organizational talents to set up special schools for the study of religious ethics and character training. His ethical insight brought a deeper concern for the lot of the common man. In time he became the best known social action activist.

When a cholera epidemic broke out in Vilna in 1847 he set up a hospital equipped with 1,500 beds. He recruited 70 yeshiva students to act as male nurses. The parents' reluctance to permit their sons to volunteer for such a hazardous mission

was overcome by his solemn assurance that none of the boys would be infected with the dread disease. None was.

With the coming of Yom Kippur he posted notices in all the synagogues that services would be abridged and that the fast should be broken with light refreshments before Musaf. To make sure that his instructions would be followed he appeared at noon in the main synagogue and broke his fast with wine and a small piece of cake. He then ordered the congregation to do likewise. To his critics he said that he considered this act the greatest mitzvah of his life.

Rabbi Israel faced his gravest challenge when assimilation emerged as a serious problem. He reluctantly admitted that it was easier to deal with physical than spiritual epidemics. There is no doubt, however, that his exemplary life of piety and dedication won over more young hearts than the fulminations and strictures of many of his colleagues.

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Farband Labor Zionist Order 575 6th Ave., NYC 11, YU 9-0300

The Jewish Agency for Israel
Herzl Institute
Zionist Archives Library
Plaza 2-0600

Kashruth Supervisors Union 200 Park

Ave. South OR 3-0680

Lubavitcher Hdgts. and Merkos Linyanei Chinuch 770 Eastern Parkway
Brooklyn, 13 N.Y. HY 3-9250

National Community Relations Advisory Council, 55 W. 42nd St. NYC 36, LO 4-3450

Union of Orthodox Jewish Congregations of America 84 5th Ave. NYC 11, AL 5-4100

American Society for Technion - Israel Institute of Technology, Inc. 271 Madison Ave., NYC 16, TR 9-8400

THE SPORTS POST

The Gottlieb Saga

By GEORGE VASS

The years may have worn the gloss from Eddie Gottlieb's surface but inside his memory is as bright as ever and this is a fountain of youth for a man in basketball almost six decades. The stories bubble forth without let up, even from the time the National Basketball Assn. was young 25 years ago and Gottlieb was a trifle older.



Vass

THERE'S THE STORY OF Senesky and the delicatessen, which has to do with Gottlieb's early rule that a player who forgot to take his uniform on a trip faced a \$25 fine.

"We were playing weekend games in Rochester and Buffalo," Gottlieb recalled, "and one of our players, George Senesky, was hurt and couldn't make the trip. Nelson Bobb, the former Temple star who was our ninth or 10th man, forgot his uniform and decided to phone Senesky from Rochester and tell him to put his uniform on a plane.

"Senesky and Bobb used to eat breakfast together at a delicatessen about a block from their apartment, and Bobb called the delicatessen at 11 o'clock on Saturday morning. The counter-man picked up the phone and the operator said, 'This is Rochester, N.Y., and I'd like to talk to George Senesky.'

"The counterman replied in broken English, 'We have sturgeon, sable, sardines, salmon but no Senesky.'

"The operator said, 'Mister, please, this is long distance calling for George Senesky,' and he answered, 'Lady, I told you we have sturgeon, sable, sardines, salmon, even lox, but we have no Senesky. And, besides, we don't deliver that far.'"

IT'S GOTTIEB who does the delivering now, drawing up the schedules for the NBA, which he has done every year except the first extending to this its silver anniversary season.

The NBA started out in 1946 and Gottlieb coached the Philadelphia Warriors to the league's first championship. His team included — besides the unavailable Senesky — such memorable players as Joe Fulks and Matt Guokas Sr., father of the present Chicago Bulls player.

Fulks is one of Gottlieb's all-time favorites, not only for sentimental reasons but an appreciation of his skills. Gottlieb, as member of the committee that selected the all-time NBA team, made sure Fulks was one of the 25 nominees.

"HE WAS THE first superstar in the league, one of the greatest scorers of his day," said Gottlieb. "He averaged 23.2 points that first year, something unheard of at that time, and he was the first great jump shooter.

"Many players modeled themselves after him, such as Paul Arizin, and he probably had the greatest assortment of shots in the history of the game. The closest I can see to him today is Rick Barry."

Yet Gottlieb almost didn't get Fulks for his team. He had to battle for him with Art Morse, another Jewish promoter, who was then running the now defunct Chicago Stags. Fulks had made a name for himself in college and in an Army League in the Philippines, then returned home to Kentucky.

"I CALLED HIM and he didn't know me from a bag of peanuts," said Gottlieb. "We had a salary limit of \$50,000 for the entire team in that first year and I offered him \$5,000. He hesitated a while and I thought I had offered the hillbilly too much. But then he said he couldn't play for less than \$8,000."

Morse, of course, had gotten to Fulks and made his offer. "I thought if we let him get away and he proved to be as good as we thought I'd be sorry for the rest of my life. So I gave him the \$8,000. He won the scoring championship, we won the league championship and we gave him a car at the end of the season."

Today ten times \$8,000 wouldn't be enough to sign a player of Fulks' importance and the \$50,000 budget Gottlieb had for his whole team isn't much more than the average salary of an NBA player.

It may be the NBA's silver anniversary but for Gottlieb the memories are golden.

Jewish Frats, Sororities Dying At Kent

By DOREEN LAZARUS

KENT, O. (P-O) — One Jewish fraternity and the lone Jewish sorority have already disappeared from the Kent State University campus, and the lone remaining fraternity does not require that members be Jewish.

Along with the traditional Greek system familiar to most campuses, the Jewish Greek houses are also on the way out.

ALPHA EPSILON PI, commonly known as AEPI, is no longer and the same for Alpha Epsilon Phi, the Jewish sorority.

Jim Horst, former vice president of the AEPI chapter, said the house folded because "there aren't enough Jews interested in the Greek system to support one." He himself is not Jewish, but the majority of his "brothers" were Jewish. The chapter had one Negro member.

At the lone remaining Jewish frat — Zeta Beta Tau — Jeff Hoffman, president, said that about eight of the 20 members are not Jewish.

AEPI'S FORMER president, Sharon Sachs, explained that

her group dissolved last fall June. "It was hard to get after the 15 remaining members pledges," she said, "and the found that it was impossible to work we were putting in trying get pledges to replace the 20 to get them didn't seem worth girls that had graduated last it."

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Suez Eruption

Seen By Weizman

HAIFA — The view that hostilities would erupt on the Suez was expressed by Ezer Weizman, former commander of Israel's air force, in a talk to Haifa University students. The nephew of Chaim Weizmann also denigrated the importance of the Golan Heights for Israel's security, claiming it ranked in third place next to the Sinai Peninsula and the West Bank. In connection with the West Bank, he said he was prepared to support return of Arab refugees if the West Bank were retained by Israel.

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Telephones - Only In Israel

By RUTH SELIGMAN

For me, it's the telephone operators who add spice to a life that's seldom dull. Some are surprisingly curious about my accent and origins; others exhibit an extraordinary solicitude with regard to my welfare and all are extremely human, even when they can't help you.

Imagination is not our operators' strongest point. Usually to get a number you have to know the full name, both private and family, plus the street address and number. Undoubtedly, if you have all these details, you should be able to find the number yourself. I'm often surprised that I'm not also asked the father's name — whether he's here or abroad, alive or deceased. This is common practice in Israel government offices: there are hundreds of Abraham Cohens, for

instance, but only a limited number of Abraham Cohens who are sons of Isaac Cohen from Vilna.

IN ISRAEL, finding a telephone number is often a cooperative act between you and the operator. I remember calling and asking for the number of Haim Alter.

"Alter. ALEPH or AYIN?" (These are the two kinds of "As" which grace the Hebrew language. My "sabra" children can distinguish between them: they can even pronounce them properly. I'm happy if I can pronounce them at all.)

I wanted to tell her that if I knew, I most likely wouldn't be asking her, but I kept my comment to myself — sarcasm, like irony, seldom makes an impression.

Incidentally, the telephone company charges for informa-

tion calls if the number is listed in the telephone directory, penalizing your inability to find it for yourself. No charge if it's a new number, not yet listed.

ANOTHER DAY, when calling INFORMATION for a number, I was given the sweet sing-song reply: "There's no such number listed." At this precise moment, my husband — who's been idly thumbing through the telephone directory — found it on a page where, perhaps, logically it shouldn't have been. Instinctively, I blurted out, "Thank you very much, but my husband's just found it in the directory."

"Oh," I could hear the interest in her voice, and then the natural question, "What page is it on?"

We're a very informal society. I had an operator recently who, before giving me the information I'd asked for, asked me if I was from England. My accent goes before me.

"No, from America."
"Really. I have a daughter studying there now."

I WAS TEMPTED to ask where. She might be in California near my aunt, or in Boston and know my brother. I restrained myself. I didn't even ask what the daughter was studying or how she was getting along. INFORMATION (the number) is hard enough to get normally without our complicating the situation by private chitchatting.

A delightful service offered to "hard-to-get-uppers" like myself (I can slam the alarm clock across the room without even opening an eye) is the wake-you-up-in-the-morning call which can be ordered the night before. There's nothing unique in this service. Other countries are as advanced as we and as considerate of their citizens' needs. But do other countries have operators who will commiserate with you if you order a call four hours before you have to rise and shine?

We had guests who had to make a 6 o'clock plane. As we gabbed past midnight, I knew I'd never get them up in time. I dialed my faithful No. 19, ordered the "wake-up-call" for 5 in the morning.

"BUT IT'S already after one," the operator protested, "you'll only have four hours to sleep."

"I know, but I have to get up then."

"Must you?"

"Yes."

"What a pity." In Hebrew this phrase has a lovely sonorous sound. I could feel the sorrow in his voice.

"Oh well, pleasant dreams."

That's Israel, a country which is really just one big small-town. The sense of involvement, of interest, is experienced at all levels, in all areas. The "pleasant dreams" is a spontaneous wish, not a recorded message. People care, even the anonymous telephone operator.

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Topol, The Man,

Stalinist prison, is the story of the Jewish underground of Odessa, and among its piquant characters is a Jewish Zorba, the role Topol is interested in portraying.

TOPOL WAS born in Jaffa. He began to work at 14 as a tractor mechanic. He liked working with his hands. "It was warm, honest work. I liked it," he recalled. Later on, he worked in a print shop, studying at night. From 17 to 23, he lived on a kibbutz but the Army took much time from the kibbutz life which he liked and was attracted to.

Topol didn't apply for the Entertainment Unit. He had been a tractor mechanic and that's what he expected to do in the Army, with military modification. But he soon began wise cracking, imitating sergeants, commenting on Army food, and making jokes about girl soldiers of high rank. People gathered to listen to his impromptu performances, and an officer from the Entertainment Unit present at one of these drafted him immediately for that unit.

It was a happy marriage. Topol did well, and became commander of the unit from 1954 to 1956. "In that unit, if you're not good, you get tomatoes in your face. I learned to be good if I wanted to survive. Then again, it was my job. All my friends were in the tank corps or parachuting, and I was in the Entertainment Corps. Of course, we were at the fronts, but it's not the same as fighting there all the time. If your job is to entertain soldiers and make them forget their troubles for a couple of minutes, you give it everything you've got. You do the best you can do. It was a good habit to learn. . ."

BY THE TIME he left the Army, at 21, all Israel knew Topol. The Entertainment Corps had given him more exposure than any theatre or music hall. "Wherever soldiers were, I performed. Later on, people remembered me. They remembered I was the man who gave them a good time in very peculiar places. . .," he smiled.

Topol returned to the kibbutz after the Army, but not as a tractor mechanic. He was an actor and that's what he wanted to be. He began a theatre at the kibbutz, and he made a rule that whoever joined his theatre had to join the kibbutz also. Many joined both. The theatre was so successful, he moved it to Tel Aviv where it became the theatre of satire. Topol opened a second theatre in Haifa, the Haifa Municipal Theatre, which brings drama to people away from the Tel Aviv-Jerusalem cultural circuit.

Besides the theatre, Topol produced and starred in 10 films during this period. One of the films was "Sallah." His performance attracted the attention and praise of critics, and producers and directors took note. A secretary of Harold Prince, the New York producer of "Fiddler on the Roof," proved a Topol admirer, and when Prince began searching for an actor to play Tevya the milkman in London, the secretary suggested the old man in "Sallah."

WHEN HE arrived in London for the audition with Prince, he gave both the producer and his secretary a shock. They were

expecting the bearded old man from "Sallah." Instead, a clean-shaven, bright-eyed young man of 29 appeared. Prince got over the shock and Topol got the role. His international career was launched.

When Topol completes the film version of Fiddler, one phase of his career will close. It was a phase guided by luck and chance. The next phase, Topol said, he would determine. The only thing that could radically change his plans was Israel. . .

"No, I'm not saying Israel shapes my life," Topol explained, "it's that I help shape Israel's life. We are a small country and we all have a part in shaping its destiny. We make our environment. It doesn't

make us. We are responsible for what happens. As important as each man is to Israel. . . so Israel is important to each man. . . Things here are not decided by a few as in some countries with strong men or groups at the top. If 20 or 30 celebrities petition the government about something, it's very effective. The government listens."

Still a young man himself, Topol was asked what he thought was the effect on young Israelis of war and death being their first experiences in life.

"NOT GOOD," Topol replied. "But it's less harmful than Auschwitz was for Jewish children and adults during the last World War. Yes, I've heard many. (Continued on Next Page)"

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A First Person Account

Passover Explained For The Uninitiated

By RIKKI BREZAK

Passover is a holiday which holds many memories for me, mostly pleasant but also sad. The most sad because my beloved father, may he rest in peace, passed away a week before Pesach six years ago. But to me he will always live through my children. You see, Daddy passed on to me all the

wonderful traditions that I try to carry on and his zest for life and "Yiddishkeit" which was always very important in our house and is still perpetuated by my mother, my brothers and myself. What are some of these traditions with regard to Pesach? I'm only too glad to tell you!

What is Passover? The Torah tells us that when our forefathers, in olden times, were held as slaves in Egypt, G-d sent two messengers, Moses and his brother Aaron, with a plea to the Egyptian ruler, known among his subjects as Pharaoh, to let his people go out of Pharaoh's land as free men. Pharaoh refused to listen to the word of G-d, and for this he and the Egyptian people were punished with ten plagues. The last of these plagues was the slaying of the first-born sons of the Egyptians. At midnight, the Angel of Death visited the homes of the Egyptians, killing their first-born sons, but he PASSED OVER the houses of the Israelites and spared their first-born. This festival therefore is called PASSOVER: or in Hebrew, PESACH. Passover is the Jewish festival of freedom. It commemorates the birth of a free nation and the Almighty's deliverance of our forefathers from slavery in Egypt through his servant Moses.

JUST AFTER MIDNIGHT, on the fourteenth day of the Jewish month of Nisan, when the tenth plague fell upon the Egyptians, Pharaoh drove the Jews from the land. The Jewish women had no time to bake the bread for which they had prepared the dough. They had not even time to allow the dough to be leavened. The Jewish women

(Continued on Next Page)

Topol

(Continued from Preceding Pg.) people saying Israel is becoming a Sparta. Some ask me how I, an actor, and other artists are able to create in this environment.

"I tell them: First, we must survive, then, we'll create. Meanwhile, we're also creating. . . But I try to make such people understand that there's a big difference between wanting war, which is a Sparta, and knowing that if war is thrust upon you, you must fight as best you can."

"It's a question of realism. In Israel, we know that if we build a kibbutz, we must build underground shelters, barbed wire fences, and if it's on the border, the people must have guns and weapons. Or else, they'll be slaughtered. It's a simple matter of facing reality. I don't think Israel is a Sparta. We're only two-and-a-half million people surrounded by hundreds of millions of Arab and Russian enemies. Yet, we still have time to question ourselves, to ask if we are not getting like Sparta . . . if we're not getting militaristic . . ."

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Passover Explained

(Continued from Preceding Pg.)
 took their dough before it was leavened, and they carried their kneading troughs bound up in their clothes upon their shoulders.

Passover was the first of the three great pilgrim festivals, when the people of Palestine from far and near, travelled in gala procession with their families to Jerusalem, the Holy City. The Jews made their pilgrimage before Passover, so that they might eat of the Paschal Lamb, the Passover offering, in Jerusalem, near the Temple of G-d.

It is expressly forbidden to eat chametz, leavened food, during the eight days of Passover. Even pots, pans, china and silverware used throughout the year are considered chametz, and may not be used during Pesach. Jewish housewives must thoroughly cleanse such utensils before Pesach and put them away where they cannot be easily reached, in order to preclude the possibility of their being used through error during the Passover festival. It is advisable to keep in readiness, from year to year, a complete set of tableware and kitchen utensils for use on the Passover.

THIS IS, THEREFORE, what I do. I clean out all those closets that I am going to use in the kitchen for Pesach, wash them down and line them with newspaper on top of my shelving paper. Then I take plasterboard that I bought and had cut down to the size of my counters, and put contact paper on these — which I now use every year. I also had a tin cover made for the top of my stove with four holes cut out where the burners are. As for the rest of my closets, which I do not use for Pesach, I put paper in the front of the shelves and tape the closets closed. I try to keep all chametz confined to one area and not more than one or two closets at the most.

Since we must give the house such a very thorough cleaning for Pesach, I usually start mine right after Purim, which gives me four weeks to really do a good job and not be rushed. All rooms not thoroughly cleansed — drawers and closets cleaned out, walls washed down, etc.

Then, the evening before Pesach, immediately after nightfall, a formal search for leaven (chametz) is carried out, which was instituted by our sages many centuries back. The search for chametz is one of the things I remember more fondly than anything else about Pesach — besides the Seder.

DADDY WOULD go around the house and deposit a few crumbs of bread in noticeable places all around the house, i.e. windowsills, end tables, night tables, counters, etc. Then he would give me a wooden spoon and a few whole feathers (turkey or chicken), shut off all the lights in the house, then light a candle. I would carry the candle from room to room, searching all over until I would find the bread. Then Daddy would help me brush the bread into the wooden spoon. One time I almost made a fire, searching with the lighted candle under the beds, but luckily Daddy caught me in time. Of course, first he would make the Brocho and then we weren't allowed to

converse until the search was completed. And now, I realize how much my children enjoy this ritual when going through the house with my husband, Joseph.

Completing the search for chametz, which is called the searcher takes whatever "Bedeeekas Chametz" the leaven he has found, together searcher, who is usually the

(Continued on Next Page)

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Passover Explained

(Continued from Preceding Pg.) even after Passover. If, with the spoon and feathers, and carefully ties them together sometimes with a piece of cloth around to hold it all together, and puts it away till the next morning. Then, before ten o'clock, the day preceding Pesach, on the 14th day or Nisan — the man of the house burns the chametz, spoon, feathers and all.

ANY MANNER of leavened food, remaining after the required time of the burning of the chametz, can neither be eaten nor sold to a non-Jew at any time; and at no time may anyone derive benefit from it,

therefore, a person has leavened food in his possession which he does not wish to destroy or burn, and he wants to derive benefit from it after Passover, he must sell it to a non-Jew the morning of the day before Passover. As not everybody is familiar with the law regulating such sale and therefore is not in a position to comply with the legal requirements, the custom prevails to sell the leaven to the Rabbi of the community, who as agent, sells it in turn to a non-Jew. Rabbi Lovins provides this service each year.

The matzoh, unleavened bread, which we eat during the week of Passover, is known in Jewish literature as the bread of affliction. It is reminiscent of the hardships of our forefathers in Egypt. Matzoh contains no salt and no yeast. The dough for baking matzoh must not be allowed to become leavened. For this reason, while kneading the dough, special precautions are taken against fermentation. It must be kneaded quickly, rolled into shape, and then perforated to keep the matzoh from rising and swelling in baking. At home, there are special places where they have women standing and making hand matzos. Mama (my mother-in-law) worked in one of these places one year. She said the women all stand around a long table and everyone wears a kerchief to keep her hair covered. Then they each get a ball of dough which they shape into matzos. There is a man watching them all the time. After each matzoh, they must wash their hands. These places are usually sponsored by large yeshivas. These are called "Shmura" matzohs which means "WATCHED" because from the time the wheat is grown and cut until the matzohs are baked, it is constantly watched and guarded against fermentation.

WE ALWAYS USE Shmura matzohs only for our Seder. At the present time we get them from Israel. I wait all year for these matzohs, they're so delicious; but they're also very expensive. At the approach of any festival, the first duty of every Jew is to give thought to persons in need, to those less fortunate than himself. In every Jewish community, therefore, there has been handed down, from time immemorial, the beautiful custom for every Jew to donate according to his means, toward a matzoh fund, known as "MAOT CHITTIM," literally "Money for Wheat." The object of this fund is to provide every poor Jewish family with Matzoh and all other things necessary for the enjoyment of the festival. It was called Money for Wheat because in former years the head of every Jewish family used to purchase for himself a supply of wheat suitable for Passover; he would bring the wheat to a mill, which had been cleansed and prepared for Passover use, where it would be ground into flour. He would then take the flour to a bakery specially fitted out for the baking of the matzoh.

One widely practice pre-Passover tradition is the fasting of all first-born sons on the day before the holiday. Because the Jewish first-born sons were spared on the eve of the first Passover in Egypt, they express their gratefulness and try to show their worthiness and devotion by fasting on that day. Those who take part in a circumcision party or "Pidyon Haben" party which happens to fall on that day, are excused from the fast and permitted to join the celebrants. Similarly those who conclude the study of a talmudic tractate on that day, which is traditionally followed by a party, are also permitted to eat. In many communities the first-born Jewish men gather in the

(Continued on Page 34)

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Neve Ilan Gets Under Way

By MARA KOCHBA

As the first three stars appeared to signal the end of Shabbat, the boat had docked in Haifa port and now the group of Americans was on its way to Jerusalem.

As they approached the town of Lod, the lights of Israel's international airport burned brightly and over-tired children pressed their noses against the windowpanes to catch a glimpse of the huge airplanes shimmering on the tarmac.

A LITTLE GIRL stared at the large entrance sign with its Hebrew letters and exclaimed excitedly, "Look, Mommy — a Jewish airport!"

Carol Oppenheimer smiled at her four-year old daughter — a smile shared by the other parents on the bus.

"This is, after all, why we came to Israel," said Dr. Stuart Oppenheimer and the other parents agreed.

Identity. A word repeated constantly by everyone in the group. To live in a Jewish country, they said, To raise our children as Jews in Israel.

PERHAPS MORE THAN the political consequences of the Six Day War, the sociological implications will be the ones to which future historians will point when they write about the war's effects on the Jewish People.

Since the rebirth of the State in 1948, most immigrants had come from devastated Europe and from the hate-ridden Arab countries. To most Westerners — even Israel's most ardent supporters — immigration was considered something to support as long as it was others who were doing the immigrating. Especially in the free and prosperous English-speaking countries, Aliya was an abstract concept.

Five months after the June war, several alumni of Young Judea, the Hadassah Zionist Youth movement in America, met to form a garin — a nucleus — and they called themselves "Hamagshimin", meaning "those who fulfill".

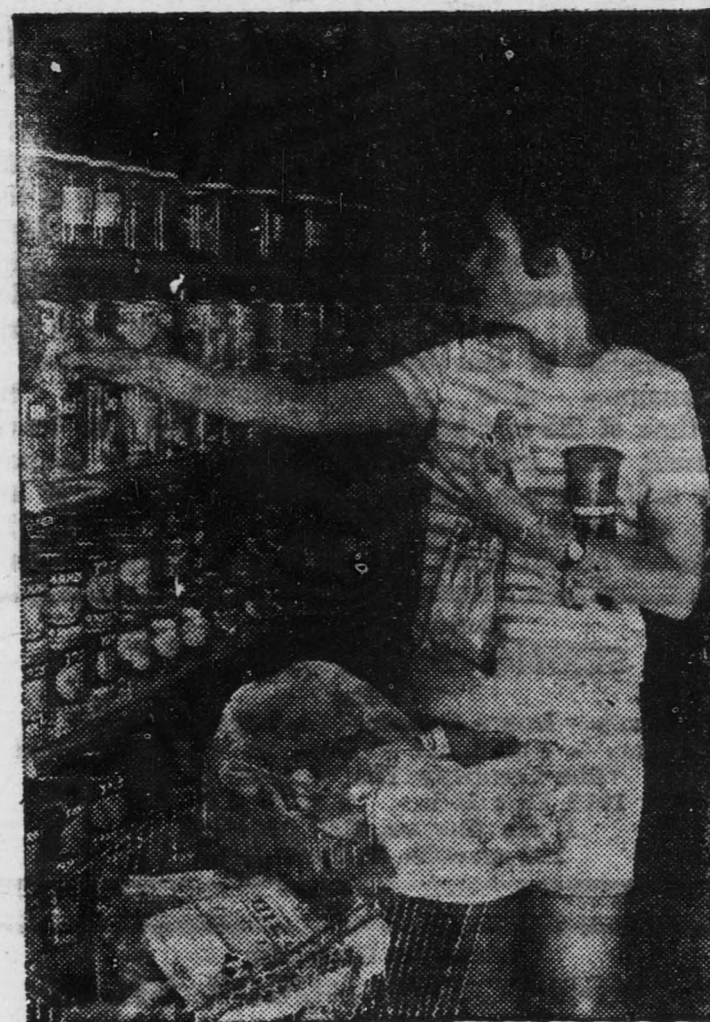
THEIR AIM WAS to organize married professionals in their twenties and thirties who have the temperaments and abilities to live in a new type of cooperative community in Israel.

The garin's plans focused on Neve Ilan in the Judean Hills. Once a kibbutz, it had been abandoned in 1956 after several attempts at settlement failed because of poor agricultural conditions. Now Hamagshimin wanted the 680 dunams of land for a moshav shitufi — a cooperative settlement where each family would have its own home and the group would run the moshav's enterprises collectively, each family drawing an income parallel to its needs.

Most cooperative settlements in Israel are agricultural. But the members of Hamagshimin are not farmers and they planned a unique experiment in cooperative living which makes use of their professional skills.

NEVE ILAN will have a school for emotionally disturbed children; an electronics factory; a school for instruction in Hebrew (ulpan) and courses in Israeli culture and history; and, most grandiose of all, a resort with hotel and country club facilities. The Israeli government is providing some 60 per

(Continued on Next Page)



NO, NOT AMERICAN STYLE

The Neve Ilan newcomers found houses sparkling clean — flowers on tables and fully stocked refrigerators by their Israeli colleagues. Next day, Karen Bellis, former Eugene, Oregon high-school teacher, visits Center's new supermarket in Mevaseret Yerushalaim.

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Neve Ilan Gets Under Way

(Continued from Preceding Pg.) Anna Maria edged into her cent of the capital; the rest will berth at Haifa port and the come from the garin and out- largest number of Western side investors. Certain members immigrants ever to arrive on of the group will work in their one ship disembarked. Among professions outside the settle- them were thirty-five families ment and their income will be of Garin Hamagshimin.

Until Neve Ilan is ready, they will live in the new absorption center at Mevaseret Zion, some

five kilometres from Jerusalem. Here each family has a house with two or three bedrooms; there is a clinic, a grocery store and a kindergarten for the numerous children to attend while their parents study Hebrew five hours a day.

THE OLDER children, like 14-year-old Liora Gross, attend the district school at nearby Kibbutz Maale Hamisha. Liora's father, Gershon, is garin secretary and her mother is a youth worker. Both parents, who have lived in Israel previously, speak fluent Hebrew and Gershon, a Ph.D. in dairy science, already has a job in Rehovot.

Jim and Karen Bellis from Eugene, Oregon immediately changed their names to Yaacov and Keren-Or. He is a cultural anthropologist who has a grant from the National Institutes of Health to write his dissertation — on Western immigration to Israel, naturally!

Stu Oppenheimer plans to continue his medical career and Carol her duties as a housewife — which, she says, "take on new meaning in Israel".

THIS WAS ONLY too apparent a few days after settling in Mevaseret Zion as Carol bent over a bathtub full of soaking laundry rhythmically pounding the clothes with a rubber water plunger which, she assures her husband, is just like the rotating action of a washing machine.

"A Jewish washing machine," Stuart laughs.

His four-year-old daughter looks up puzzled.

"Daddy," she asks, "if the airport is Jewish and the washing machine is Jewish — does that mean everything in Israel is Jewish?"

Yes, her father assures her, everything is Jewish — including the people.

After thinking the matter over, the child admits that she finds the situation quite agreeable.

"**YOU KNOW, DADDY,**" she says seriously, "it's nice to be Jewish when everything else is Jewish, too."

Stu and Carol — who come to Israel from a small town in Maryland where they were the only Jewish family — turned to each other and smiled.

"It's that word again," said Stu. Identity.

Hyatt House Plans Jerusalem Hotel

starter in the race to build luxury hotels in Jerusalem is the Hyatt House Hotel Corporation, with announcement that work will begin next month on a 414-room hotel on French Hill in East Jerusalem. The \$11 million structure was originally planned for only 300 rooms. It will include a swimming pool, a 1,000-seat conference hall and a ballroom for 500 people.

Israel is expected to grant a routine loan of just over half the cost to the builders.

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Passover Explained

(Continued from Page 31)
synagogue on the morning before Passover and join together with those concluding the study of a tractate, they participate in the Mitzvah and the celebration, and are thereby enabled to eat on that day. It is a meaningful custom and does its part in the preparation for the festival.

ON THE FIRST two nights of Passover, the "Seder" is celebrated in the Jewish home. No other ceremony among Jews is celebrated with such pomp and gladness of heart as the Seder. This interesting ceremony was originally designed to stimulate the interest of the Jewish child in the glorious past of his people, and to inspire him with hope for the future. When a child asks, upon seeing the special order of things on Seder night,

"What is the meaning of all this?" he is told in explanation, the story of his people's deliverance from the Egyptian bondage. And, by reciting the Haggadah, the entire family, man, woman and child, are imbued with a spirit of loyalty to their G-d and their people. They are encouraged by an unswerving faith in their G-d to face the trials of their long dark exile. As their fathers, they say, were helped in time of darkness and persecution, so will they, too, survive their tormentors, until at last the true Messiah will bring an era of freedom, justice and good-will to men.

In the afternoon of the 14th day of Nisan, the Jewish housewife, assisted by all members of the family, begins setting the table for the Seder and preparing all the food. The table is set with the best of everything specially kept from year to year for Passover. One wine glass is placed on the table for each and every one who is to participate in the Seder service. Every participant, whether male or female, must during the course of the Seder service, drink exactly four cups of wine (or grape juice for children) as a symbol of the four biblical expressions used by the Almighty in promising the Jews redemption from the Egyptian bondage.

IN ADDITION to the cups or

glasses set on the table for each participant in the celebration, there developed the custom of placing an extra large brimming cup of wine in the center of the table for the prophet Elijah.

On Passover night, the Jews invite Elijah to their homes, thereby indicating their implicit faith in the Almighty, that some day He will send this immortal prophet to announce their deliverance from the hands of the modern Pharaohs. This also gave rise to the custom of opening the door during the Seder service, in order that the long expected messenger, proclaiming the final redemption of mankind from all oppression, might enter the house as a most welcome guest.

There is placed before the person conducting the Seder ceremony, a large platter on which are to be found the following Seder symbols: Three whole matzot, each wrapped separately in a special cover or napkin, to represent the three divisions of Israel — Priests, Levites and Israelites; a roasted shank-bone (if not available, I burn a chicken wing over the fire) placed on the right, symbolizing the Paschal lamb which was offered when the Temple was in existence; on the left, a roasted egg (burn cooked egg over open flame) which represents the free will offering "HAGGIGAH," which was presented on each day of the Feast during the existence of the Temple in Jerusalem; in the center, bitter herbs (I use the head of the horseradish and

then grate some also, with nothing added to it) symbolic of the bitterness of the Egyptian bondage; the dish of charoses, a mixture of nuts, apples, raisins, and cinnamon finely chopped and mixed with wine and sugar, which in appearance resembles mortar, is symbolic of the mortar used in the bricks with which Jews were forced to build pyramids in Egypt; and parsley or Romaine lettuce is placed near the egg as a symbol of spring. In addition, parsley or lettuce or boiled peeled potatoes and a dish of salt water are set upon the table for the whole company.

WE ALWAYS had a big Seder at home. When I was very young and still living in Brownsville, on East New York Avenue, we would always have a big Seder in the basement. Especially during or right after the war years, I remember Mommy and Aunt Jean sitting and plucking chickens — what a mess to pull all the feathers out at these times. We would have the Seder together with Mommy's sisters and brother, their spouses and children. Grandpa Lustig (Mommy's father) would always preside at the head. He always used to hide the Afikomen in his breast pocket at the beginning and then when we weren't watching would transfer its hiding place. Or sometimes, he would hide it between the two pillows he was leaning on. We — the children — always had loads of fun and enjoyment not realizing (as I do now) all the preparation and hard work that goes into making Pesach and preparing food for so many people. Then, it would always be loads of fun to play hazel nuts against each other during the day. And of course, before Pesach, Mommy used to always buy us some

new clothes for the holiday.

In later years, after we moved to Crown Heights, Daddy would make the Seder, sometimes having one or two relatives over. Daddy would always put on his beautiful white Kittel (robe) and he had such a wonderful way of always telling the story of Pesach and prompting us to ask questions that no matter how many times we had done it, it was always a new experience. It is at this special time that I really miss Daddy — more than any other time — when we sit down to the Seder and Joe puts on his own Kittel. I always feel, that wherever Daddy is, he is watching us and enjoying with us especially because we try to carry on what he taught us.

My mother always made certain special foods for the Seder. The first course would always be home made Gefilte Fish with home made chrain. Then we would have sliced eggs with "saltzwasser." After that, chicken soup with homemade eyer luckchen which is beat up eggs mixed with some potato starch and then you make "bletlach," in a frying pan like you would for blintzes. The main course was not always the same, but the first night was usually chicken. Bubee Chava used to make a big wooden cask of Borscht and another one of Sauerkraut.

It's a funny thing, but I sometimes wonder as I am rushing around, if I will get finished in time — and Mommy always says — We all sit down to the Seder at the same time. Everything always miraculously, seems to be finished on time.

There is always something special about a Seder at home, especially when you can share it with a stranger or with some other relatives. I hope that everyone of you will be able to have this wonderful experience this year.

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Will Etzion Bloc Be Ceded?

JERUSALEM — What will happen to the Etzion bloc if peace negotiations proceed to a successful conclusion is what is worrying the young families who came back to this spot after the Six Day War. The Etzion bloc marks a black page in Jewish history, for here it was that in 1948, only 24 days before the Jewish state was established, that the neighboring Arabs slaughtered 160 defenseless men and women.

The new settlers are the children of these martyrs. Fortunately as the attack by the Arabs on the four Jewish religious colonies that formed the Etzion bloc appeared inevitable, the children had been sent for safety to other parts

of Israel, thus escaping death. NOW THE QUESTION is whether they will have to be uprooted as their area, which guards the southern approach to Jerusalem, may be returned to the Arabs. One possibility, if a real peace is achieved, is that the Etzion bloc can remain as a Jewish enclave in the Arab world, in the same way as Old Jerusalem's Arabs live in the Jewish State.

For 20 years many families in Israel had lived under the shadow of the horrible massacre that the Arabs had perpetrated on to their kith and kin. Today, the place is humming with life again. Young people either born there or whose relatives had been killed there have linked their future with the region, and have come to re-establish the settlement on the highway to Hebron.

THE HISTORY of the Etzion bloc commenced in the early days of Israel's struggle for independence. Four Jewish settlements had sprung up in the region: Kfar Etzion, Masuot, Ein Tzurim and Revadim and their establishment had the purpose of defending the area south of Jerusalem against Arab attack.

These four villages had been settled by some of the country's

best youth. They were fully conscious of the weighty task that they had undertaken, but they were staunch in their determination to serve as a defensive bulwark, for the southern approaches of the Capital. The Etzion bloc was situated in a region teeming with Arabs who were out to destroy every Jew, wherever he could be laid hands on.

Early in 1947 when the struggle for Israel's independence took on increasing dimensions, the women and children were evacuated from the villages; only 110 combatants including women, remaining behind. These were aligned for the defense of their homesteads.

THE SETTLERS' preparations for a prolonged struggle was accompanied by many economic difficulties, not the least that of a serious shortage of arms and of manpower. But they had no alternative. As the situation deteriorated and as the Arab ring around them grew tighter, the need for rushing relief grew more acute.

On the night of January 14, 1948, 36 young students set out for blockaded Etzion. They made their way across the mountains on foot, carrying arms and ammunition. They

met an old Arab on their way but instead of doing away with him, as logic demanded, in order to cover up their traces they allowed their humane dictates to get the better of them. The Arab alerted the surrounding villagers, and they were all murdered by an Arab horde that closed in upon them.

The struggle for the Etzion bloc continued for over a year. The handful of defenders faced overwhelming odds, for they were blockaded by hundreds of Arabs seeking to destroy both them and their settlements. Assistance came from time to time, but it proved of no avail.

ON THE 4TH OF MAY, 1948, the Arabs launched an all-out attack. It commenced from all directions, and continued day and night without respite. The defenders held out for ten days before being forced to give up. On the night of May 13th, the Etzion bloc fell and its surrender was accompanied by a brutal slaughter of about 160 defenseless men and women.

The fighting at the Etzion bloc was described as "tooth-and-nail struggle," but it provided little comfort. The fall of the bloc left wounds that could never heal. It is not difficult, therefore, to imagine the joy that overtook the families sentimentally connected with the area when it was liberated by the Israel Defense Army in the Six Day War.

There was a mass pilgrimage to the region and the battle that had been fought these 20 years before was reconstructed for the sons and grandsons of the original defenders. Then the idea dawned on the young men and women who had been born there and who as children had been uprooted from their homesteads, to rebuild the settlements. They were joined by many who sought the privilege of settling in the Etzion bloc again.

THE FIRST YEAR of their settlement was accompanied by difficulties well nigh insurmountable: lack of water, a difficult terrain, lack of means of support. Today, three years after liberation, conditions have improved. A plan has been evolved whereby the settlers will engage in sheep and fowl rearing; the growing of tropical flowers and fruits. Several industrial plants will also be

(Continued on Next Page)

15 Year Old

(Continued from Page 6)

Small and wiry, he is a bright and industrious student, a "natural with his hands" and a good classmate. Socially, he's lively and outgoing — all of his social life, actually, is at school.

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By DAVID LENNON

The huge weight of taxation borne by Israelis is only one of the burdens imposed on the average citizen as a result of the country's pressing defense needs. The other is the extreme length of time he must spend away from his home, his job, or his business in reserve duties. For many men this has amounted to as much as two months of continuous or intermittent service a year. The cost to the country and the individual in both human and financial terms often seems unbearable.

Take Ben Perleman, for example, who was called up for a month's reserve duty with the paratroop corps three days af-

ter his first child was born. As both he and his wife are new immigrants there were no relatives available to help his wife through the difficult first weeks with the new born. His request for a deferral of the call up was rejected. His unit needed him.

IF THIS decision by the army seems harsh, then so are the realities of the Arab-Israel conflict, and similar tales of hardship can be recounted by thousands of Israeli citizens who are called out of their routine daily lives twice yearly to serve their country under arms. The call up comes, and everything has to be dropped to answer the call.

Wives, mother and children have had to become used to the disappearance of husbands, sons, or fathers for stretches of a month or more at least twice a year. At the same time the wife has to continue with her regular job, a virtual necessity in Israel because of the high cost of living.

Some sociologists believe that the long and continued absences of the husbands has led to many cases of divorce.

SERVICE IN the reserves also entails serious financial loss for most families. While on

reserve duty a soldier is paid his wages through a special compensation fund established by the Government. However, this is only up to a maximum of IL 1,500 (one Israel pound is 28 cents) per month, which is less than many actually earn. Before April last year, the situation was even more serious as then the ceiling for wage compensation was only IL 700, which meant that more than half of those called up were taking a drop in income while on duty.

The situation is much worse in the case of the self employed. One-man businesses which depend entirely on the owner's presence for their existence have to be closed down when the owner is called up. The same applies to professionals, especially the younger ones, such as doctors, lawyers, etc., and their loss of income is certainly not compensated by the IL 1,500 from the special fund.

In addition to the emotional and financial loss caused by the husband or father's absence from home, the wife has to bear the additional burden of the constant fear that the man who went off to serve his country may never return, or may come home crippled or disabled. Even during the current cease-fire period the Disabled Ex-Servic-

men's Organization reports that it gets about 100 new members each month as a result of enemy action, training accidents, etc. The loss is also felt in society as a whole; the absence of people from their workplaces has a serious effect on the level and quality of many public and private services.

SCHOOL CHILDREN, for example, will suddenly find that their regular teacher has disappeared for a whole month and that they will have to get used to a substitute, something which can have quite an unsettling effect on the study programme. Public services such as the installation and repair of telephone is slowed down because of the absence of technicians off on reserve duty, and frequently urgently needed licenses or permits can't be obtained from Government offices, because the official in charge has been called up.

Industry Damaged

The effect on Israel's industries has been staggering. The sudden call up of a number of key workers at the same time has forced some enterprises to close their doors, and in other cases has cut production by half. Production and delivery deadlines can't be met if you are suddenly shorthanded and both local and export orders have been lost as a result. The situation has become so serious that the Manufacturers' Association and similar bodies have appealed to the Government and the army to ease the call up procedures at least in vital industries. One of their major arguments is that it is illogical to have a skilled worker, manager or scientist doing simple chores in the army while his absence from work is causing a daily loss to his employer and the national economy.

A SURVEY by the Association shows that the combined loss in productivity, wages, social benefits, and the reserve soldier's daily upkeep in the army costs the State IL 125 for each

day of reserve duty by an ordinary wage earner. In the case of key workers the daily loss is IL 235.

Considering that the average length of reserve duty per person is at least two months a year, and in some cases 75 to 90 days, the loss to the economy is enormous. In fact, the loss in productivity is as large, if not larger, than the direct costs of the defence budget itself.

Nevertheless the average Israeli seems to be able to grin and bear it. As one reservist put it: "we are full time soldiers with ten months leave a year."

Will Etzion

(Continued from Preceding Pg.)

established there shortly so as to solve the problem of employment. The first of these industries will be a metal plant to provide employment for over 100 hands.

A decisive improvement has also taken place on the social plane. Kfar Etzion has ceased being a "show window" for tourists and the villagers have settled down to leading a normal life. The men are in the fields and in the various other productive branches; the women in the kitchen, in the children's quarters, and in the various services.

The first trees planted two years ago have begun flourishing; the number of babies born in the settlements is constantly on the increase, and in another few years the region will be a smiling countryside again. The ruins left behind by the Jordanian Army are fast disappearing, making room for new modern houses in keeping with the needs of modern settlement.

THE ETZION bloc is renewing its past, and the memory of its original defenders in the War of Liberation, has found apt perpetuation.

Other Jewish settlements established since the Six Day War face the same possibility. There are now seven Jewish colonies on the Golan Heights, and three in the northern Sinai.

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Jewish Music May Open Road To Youth

By THEODORE BIKEL

As the alarm bell rings — late as usual — and Jews, scrambles for answers to the generation gap, a whole bag of gimmickry is unpacked, all under the heading of "reaching Jewish youth."

In all justice, it must be stated that not all communal concern is hysterical nor are all the attempts at solutions fumbling or simplistic. Unfortunately, it seems that the honest and intellectual search for answers to the youth estrangement are also yielding us few positive results.

The question is often posed: Are there any possibilities at all of bridging the chasm?

NOW IN ADDITION to the other varied means of "reaching out," whether complex or simple, there is the possibility of utilizing music. Of course, this surely is the age of youth turned on — or tuned in — to music in numbers and in a demonstrative manner hitherto unknown to the Western world.

Yet far from being a unifying factor, today's music of the youth has tended rather to accentuate the alienation through both its style and content. The average adult neither likes nor understands the youth music and is often downright hostile to what it represents as well as to those who create and perform it. Even people who otherwise are bitterly opposed to Spiro T. Agnew, have applauded his negative pronouncements on the current music of American youth.

Still, there is a saving grace. While grownups seem incapable of coping with the "now" music, the musical tastes of their children, on the other hand, are panoramic and their musical appetites are omnivorous. Not only Beatles and Stones but Baroque, Bach, Gospel, Country

and Western, and even Indian are all perfectly acceptable to the youth.

PRESUMABLY THEN, so is Jewish music! The only catch here is the question of identification, for if it means acceptance of the "Establishment" it would be anathema.

I believe that the best possibility, musically, is to draw from sources not thus "tainted." Moreover, in addition to purity of association, the music must provide ecstasy, exultation and catharsis.

The conclusion then is inevitable: the one logical starting point is the music of the Hasidim. Here is a combination of roots, kinship, a mental association of deprivation; here is mysticism, and Eastern European flavor at once alien and familiar; here is the Jewish equivalent of "soul." Best of all, the music of the Hasidim was born of the concept of non-verbal worship, a worship of movement and of melody, a concept quite familiar and acceptable to today's youth.

IT IS, I SAY, a starting point. There are pockets of young Jews in America today who only yesterday were totally estranged from Klal Yisroel. Now they groove with Hasidic performers and with the religious spirituals (nigunim) of the

Lubavitcher and Modzitzer Hasidic groups. Those youngsters have begun to react to the spirit of "Kol atzmotai — With all my bones will I sing the praises of the Lord." But they are still only reacting to externals, to form instead a content. They are reacting to the outward manifestation of an ecstasy without coming to terms with the discipline within the framework of which — and only there — ecstasy truly is made possible.

Whether or not other young

Jews will find their way to where these young people are now, and whether those already there will be prepared to further progress to the spiritual essence remains to be seen. I harbor a notion that we adults are in dire need of such spiritual reorientation, musical and otherwise. We are in trouble ourselves, for our surroundings have taken their toll. We consider ourselves to be Jews yet our contemporary lifestyle gives the lie to such claim, for in many ways it is curiously

un-Jewish. All of us, young and old alike, will have to start anew together to re-learn to live, think, move, talk — yes, and sing — as Jews.

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A Good Buy -- U. S. SAVINGS BONDS

Around And About With Sarann

(Continued from Page 3)
liamentarian. Officers and members of ORT are looking forward to the appearance of Cowboy Bob at the Beth-El Zedeck Temple on April 18 at 2 p.m. The entire community is invited. Do bring your children, they will adore seeing Cowboy Bob in person. Anyone with a child at home eats lunch, five days a week, with Cowboy Bob.

* * *
Sue Popp, Dee Jacobs, Sema Saper, Sara Gerstle, and Bucky Profeta all participated in the District Bowling Tournament of B'nai B'rith Women in Cleveland, Ohio on March 27 and 28. The girls really had a great time!!

* * *
Barbara and Avrum Herman are anxiously waiting for Passover. They are expecting their baby around the time of the first Seder.

...
We have just loads and loads of vacation news this week —

Dee and David Lutz enjoyed a great vacation trip to Las Vegas.

Annette and Joe Simkin enjoyed the sun and excitement of San Juan, Puerto Rico. Acapulco has virtually been a Mexican "Indy" with all the Hoosiers vacationing there this season. In the past few weeks, among those relaxing in Acapulco have been Dr. and Mrs. Irving Rosenbaum, Mr. and Mrs. Gary Ruben, Mr. and Mrs. Bernard Landman, Mr. and Mrs. Sigmund Beck, Dr. and Mrs. Charles Echt, Mr. and Mrs. James Mossler and Mr. and Mrs. Joe Zuckerberg. The Zuckerbergs are starting construction on a new home this spring.

Catching the rays from the Mexican sun in Puerto Vallarta have been Maggie Freeman and Lil Gleasel.

Among the hordes of Hoosier "folk" returning from the Miami area are Donald Katz, Mr. and Mrs. Nate Black, Bess and Joe Roth, Faye and Sam Klezmer, Mr. and Mrs. Lipot Frankovitz, Pauline and Nor-

man Newman and their children and Gerald and Shirley Kurlander. While Shirley enjoyed the sun, Gerry was quite busy attending medical meetings.

Jeanette and Harry Alpert are telling friends about the marvelous time they had in London, England.

Jan (Mrs. Louis) Yoshua was in Harbor Springs, Mich. visiting her parents and skiing. Kathy and Chuck Wunch, also skiing enthusiasts, had a great time on the slopes of Aspen, Colo.

Phyllis and Arvin Steinberg and their adorable children were in Detroit, Mich. for the week-end visiting Phyllis' parents.

...
Congratulations to Sheila Dwosken who celebrated her birthday at Dodd's House with her husband, Jerry and her parents, Mr. and Mrs. Joe Neubauer.

Among the nursery school set little Francine Frankovitz, the daughter of Mr. and Mrs. Ber-

nard Frankovitz, celebrated her birthday.

* * *
AROUND AND ABOUT — Did you know that Don Siegel is now associated with Metropolitan Life Insurance and that Marty Kroot has been re-elected vice-president of the Indiana chapter of the Institute of Scrap Iron and Steel. — Phyllis (Mrs. Justin) Druck has returned home after surgery at Methodist Hospital — and we hope that Alma Aronson will be feeling better — Simone (Mrs. Hart) Hasten is the newest life member of Ha'ima Hadassah — the Mike Potasniki were enjoying the noise and confusion of Henry VIII's Pub, as were the Bert Farber's and the Robert Hollander's.

We are going to write a special section of this column on where the various families of the community are going to celebrate their Passover Seders — please give us a call and tell us where you and yours are going to celebrate the holiday. Thanks!

Rabbi Teaching Course At Church

FORT WAYNE — A ten-week Sunday's session continues with Genesis under the title, "The Promise of God." After six sessions on the Pentateuch, the subject matter will take up Joshua, and then the prophets Elijah, Amos and Hosea, with the concluding lesson, May 30.

The first session last Sunday was on Genesis, and was entitled, "Paradise Lost." This

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Pro-Arab Book Stays In Schools

By JEAN R. HERSCHAFT

NEW YORK — When School Chancellor Harvey B. Schribner explained to the Jewish Teachers Association why he would not remove a pro-Arab book from school libraries, he said that pro-Israel books also were to be found in the libraries.

Responding was JTA president Dr. Herman P. Mantell, who told Schribner that "if the pro-Israel books breed hatred," they too should be removed from the reading lists.

The book in question is "The First Book of The Arab World." The JTA termed the volume not only anti-Israel, but also anti-Semitic.

BOMBING NOT ANTI-SEMITIC

TORONTO — The smoke bomb which chased grocery tycoon Leon Weinstein and his wife out of their home to the Royal York Hotel in the middle of the night was evidently not an anti-Semitic act, since a banker's home also was similarly attacked. Newspapers were advised by anonymous calls that the bombs were a protest against the Trudeau government's economic policies.

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Teen Scene

Bill Nelson's Loss Is Felt Deeply

By ANDY BURSKY
253-7433

Last week many of us suffered an irreplaceable loss, the loss of Bill Nelson. Bill was his love; it radiated from his being, and on the dreariest of days, Bill could be counted on to bring the sun out. Bill's light of kindness and love will live on in the memories of everyone who knew him.

S.T.P.'S girls had a great time last weekend during their Regional Convention. The fun

included a Pizza Party and a Saturday night social.

Carol Cantor already has a summer job at a car wash! She's little Miss Cashier Lady. See ya this summer, Carol!

Mike Blickman and Julie Kiser are the two newest people AITCOTC. They were recently accepted by Northwestern University. Congrats, AITCOTC's!

John Greengos was in Indy last weekend. Hi, John, wherever you are!

Note from Indy U.S.Y. to Evansville U.S.Y.: Cincy's done in '71!

Keith Novick is running in the Primaries for Student Council President at North Central. Good luck, Keith!

Lois Hene is also a V.I.P. Lois spent some time at the Pollution Control Board recently, talking about ecology!

Last weekend, SWANK had its Casino Party. Word has it a great time was had by all!

Last Monday, many F.J.Y.O.'ers spent the evening rapping with Rabbi Saltzman; a great way to learn!

As Passover draws near, please be reminded as a silent protest, and to make yourselves more aware, to set an extra place at your Seder Table for the silent Jews of Russia.

Shalom!



Andy

Mark A. Miller To Be Bar Mitzvah



MARK

Mark Adam Miller will celebrate his bar mitzvah in ceremonies on April 2 and 3 at the Beth-El Zedeck Temple. He is the son of Mr. and Mrs. Stanley B. Miller, 703 Spring Mill Lane.

Mr. and Mrs. William B. Miller, 5675 N. Meridian, are Mark's paternal grandparents. His maternal grandmother is Mrs. Otto O. Zendell, 822 Antique Court.

Hostesses for the bar mitzvah are Mrs. Milton H. Miller of Madison, Wisc., Mrs. Joseph Sharfman of Cincinnati, Ohio, and Mrs. Frank E. Zendell of this city.

Among the out-of-town guests expected to attend are Mr. and Mrs. Mitchell Glassman, Mrs. Joseph Sharfman, Mrs. Leonard Weiss, all of Cincinnati, Ohio. Attending from Madison, Wisc., are Dr. and Mrs. Milton H. Miller and Bruce and Jeffrey Miller and Miss Marcie Miller. Mrs. Loren Samuelson will attend from Oxford, Ohio.

Joseph Schreiber, IRS Agent, Dies

Funeral services were held March 29 at the Aaron-Reuben-Nelson Meridian Hills Mortuary for Joseph Schreiber, 2023 East 62nd Street.

Mr. Schreiber, 61 years old, died March 28 at Methodist Hospital.

A native of New York City, Mr. Schreiber lived in Indianapolis 36 years. He was an agent for the Department of Internal Revenue and for 28 years had been conference coordinator for the Internal Revenue Service.

He was a member of the Indianapolis Hebrew Congregation and the Masonic Lodge. Mr. Schreiber was an Air Force veteran of World War II.

Graveside services and burial were held March 30 in Rockville Cemetery in New York.

Surviving are the sister, Ruth, two sons, Ronald of Huntington Beach, Calif., and Laurance of Indianapolis, three grandchildren and two brothers.

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Second In Issues In Judaism Set

The second in the spring seminar series "Contemporary Issues In Judaism" will continue at Congregation Beth-El at 8:30 p.m., April 7 with a discussion of "Conservative Judaism and Social Reform."

Speakers that evening include Morris Laub of United Synagogue of America and Robert Gordon, Executive Director of the Anti-Defamation League.

Morris Laub has since 1958 directed the Joint Commission on Social Action of the United Synagogue of America, Rabbinical Assembly, National Federation of Jewish Men's Clubs and National Women's League. The Joint Commission on Social Action is the voice of the Conservative Movement on all matters relating to affairs of the day — local, state-wide, national and international.

Laub was reared and educated in New York City and is a graduate of the Teachers Institute of Yeshiva University and of City College of New York where he also was involved in graduate work.

Before coming to United Synagogue of America, Laub was associated for 12 years with the Joint Distribution Committee and held leading posts in the United States and abroad. Among his assignments was that of Director of Internment Camps in Cyprus during the so-called illegal immigration to Palestine between the years of 1946 and 1949. He later organized programs in Morocco, taking a leave of absence from his present post to return to Morocco some years ago on a

special mission for the United Hias Service and the Jewish Agency.

Robert Gordon has been Director of the Indiana Regional Office of the Anti-Defamation League since its establishment in 1955. Prior to this, he was Director of the League's Wisconsin Office, and he is a graduate of the University of Wisconsin.

Many pioneer projects in the human relations field in Indiana are credited to Mr. Gordon's skill and imagination.

Acting as Moderator for this session will be Norman Sider, Executive Director of the Jewish Community Relations Council. High school students are invited to join adults for this seminar series.

ISRAEL BARS HIPPIES

Israel's dim view of hippies was emphasized when bearded Claude Prenet, who arrived aboard a plane at Lod from Copenhagen without a cent in his pocket, was put on the next plane for France, his native country. His explanation that he had a girl friend in Israel who would support him was not accepted by the authorities.

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Alexander Belle Dies; Lawyer For 53 Years

Alexander Belle, 78, 6201 North Meridian Street, West Drive, Indianapolis, attorney, died March 22 in St. Vincent Hospital.

He was an attorney here 53 years, with an office in the Morris Plan Building, 108 East Washington Street.

Born at Pittsburgh, Pa., he studied chemistry and law at Carnegie Technical Institute there and received his law degree from the University of Chattanooga Law School.

Mr. Belle was a member of the Indianapolis Hebrew Congregation, B'nai B'rith, Monument Masonic Lodge and the Indiana State Bar Association.

Services were held at 2:30 p.m. Friday, March 26, at Aaron - Ruben - Nelson Meridian Hills Mortuary, with burial in the Indianapolis Hebrew Cemetery North. Rabbi Murray

Saltzman and Cantor Robert Zalkin officiated.

Survivors include the widow, Mrs. Anne Belle; a daughter, Miss Ruth Belle, and two sons, Manuel and William Belle, all of Indianapolis, and five brothers, Henry Belle of Dayton, Ohio, and Julius, Herman, Max and Nathan Belle, all of Pittsburgh.

New Arrivals

Miller Family Returns To City

Mr. and Mrs. Harold M. Miller have moved from Bloomfield, N.J., back to Indianapolis after an absence of more than 25 years. The Millers are living at 415 Woodmere.

Harold, a vice-president of R.C.A., and his wife, Ruth, both enjoy reading. Ruth also likes to sew and a nice sociable bridge game.

The Millers have three grandchildren and whenever possible they fly off to Texas or the west coast to visit their children and grandchildren.

Miss Linderman, A. A. Felsher Wed

The Indianapolis Hebrew Congregation was the setting for the 3:30 p.m. ceremony, Sunday, March 28, that united Nancy Beth Linderman and Arthur A. Felsher in marriage. Rabbi Murray Saltzman officiated.

Mrs. Felsher is the daughter of Mr. and Mrs. Irving Linderman and Mr. Felsher is the son of Mr. and Mrs. Harry Felsher. The bride's grandparents are Mrs. Harry Jackson and Mr. Louis Linderman.

Following the ceremony there was a reception at I.H.C.

After their wedding trip to the Virgin Islands the couple will reside at 1008 Mohawk Hills Drive, Carmel, Ind.

Mrs. Felsher attended the University of Oklahoma and is a graduate of Indiana University. Her sorority is Sigma Delta Tau.

Mr. Felsher is a graduate of Purdue University in West Lafayette, Ind.

Meals By Wheels Aids Elderly, Ill

Do you have a friend or know of anyone who, for various reasons, may be unable to provide adequate meals for himself? The person may be elderly or temporarily ill.

National Council of Jewish Women "Meals by Wheels" volunteers will deliver a hot Kosher meal, prepared in the Hooverwood kitchen, to those requiring it. When necessary, special diets are prepared as directed by the recipients' doctor.

Indianapolis Section, National Council of Jewish Women, works in conjunction with the Jewish Family and Children's Service on this project. If interested, please call Mrs. Myron (Harriet) Wolf, 251-5434, or Mrs. Louis (Mary) Fink, 255-9786.

Independence

(Continued from Page 1)
American-Israel Cultural Foundation and was invited to appear as soloist in Tel Aviv's Mann Auditorium, in Jerusalem, at the Ein-Gev Festival, on the radio and in recitals all through the country. Following the prize, she was awarded a scholarship to study abroad, and since then has appeared in this country as solo flutist with orchestras, on the radio, television and in recitals. The program is open to the community without charge.

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Community Calendar

APRIL

Israeli Dancing At JCCA
B'nai Torah (Guest Speaker)
Council of Jewish Women Tea
Golden Age at JCCA
United Orthodox Heb. Cong. (Women)
B'nai Torah Adult Ed.
IHC White Cross Guild
Film Series JEA
Golden Age JCCA Sedar
Symphony Seminar JCCA
Mother and Daughter Luncheon IHC
Ort Cartoons for Fund Raising
Lafayette Square
TAC STUNT NITE
Art Open House JCCA
IHC SISTERHOOD MTG.
JCRC
Golden Age
National Council of Christians and JEWS Hilton
Broadmoor Country Club Ladies Day
Ha Ima Reg. Mtg.
JFCS BD. OF DIRECTORS
Henrietta Szold Reg. Mtg.
B AND P HADASSAH REG. MTG.
Women's American Ort. Reg. Mtg.
IHC Education Film
115 Year Celebration Of IHC (Tentative)
IHC Brotherhood Reg. Mtg.
B'nai Brith Women # 924 Reg. Mtg.
B'nai Brith Women # 324 Reg. Mtg.
Golden Age at JCCA
Cari Tag Day Dessert Luncheon
B'nai Brith Geo. Choban Reg. Mtg.
Israel Celebration (tentative)
Israel Celebration

MAY

IHC Adult Ed. Film

Mrs. Phyllis Singer Dies In Hospital

Funeral services for Mrs. Phyllis Singer, 3801 North Meridian Street, were held March 25 at the Aaron-Reuben-Nelson Meridian Hills Mortuary. Mrs. Singer, 52 years old, died March 24 in Methodist Hospital.

She was a native of Sisterville, W. Va., and was a member of Indianapolis Hebrew Congregation, its sisterhood, NCJW and Hadassah. Surviving are the husband, Milton, a son, Michael of Columbus, O., a daughter, Mrs. Marilyn Caplan of Madison, Wisc., her parents, Mr. and Mrs. Reuben Greenberg of Indianapolis, two grandchildren and a brother, Whitney Greenberg of Indianapolis.

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